



*In the name of Allah: the Compassionate, the Merciful*

# سورة النحل

## AN-NAHL

### Name

The name, An-Nahl, of this Surah has been taken from v. 68. This is merely to distinguish it from other Surahs.

### Period of Revelation

The following internal evidence shows that this Surah was revealed during the last Makkan stage of Prophethood:

1. V. 41 clearly shows that persecution had forced some Muslims to emigrate to Habash before the revelation of this Surah.
2. It is evident from v. 106 that at that time the persecution of the Muslims was at its height. Therefore a problem had arisen in regard to the utterance of a blasphemous word, without actual disbelief, under unbearable conditions. The problem was that if one did so how he should be treated.
3. VV. 112-114 clearly refer to the end of seven year famine that had struck Makkah some years after the appointment of the Holy Prophet as Allah's Messenger.
4. There is a reference to V 116 of this Surah in VI: 145, and v. 118 of this Surah contains a reference to VI: 146. This is a proof that both these Surahs (VI and XVI) were sent down in the same period.

The general style of the Surah also supports the view that this was revealed during the last stage at Makkah.

## Central Theme

All the topics of the Surah revolve round different aspects of the Message, ie., refutation of *shirk*, proof of *Tauhid*, and warning of the consequences of the rejection of and opposition and antagonism to the Message.

## Topics of Discussion

The very first verse gives direct and strict warning to those who were rejecting the Message outright, as if to say, "Allah's decision has already been made concerning your rejection of the Message. Why are you then clamoring for hastening it? Why don't you make use of the respite that is being given to you!" And this was exactly what the disbelievers of Makkah needed at the time of the revelation of this Surah. For they challenged the Holy Prophet over and over again: "Why don't you bring that scourge with which you have been threatening us! For we have not only rejected your Message but have been openly opposing it for a long time." Such a challenge had become a by-word with them, which they frequently repeated as a clear proof that Muhammad (Allah's peace be upon him) was not a true Prophet.

Immediately after this warning they have been admonished to give up *shirk*, for this false creed was the main obstacle in the way of the Message. Then the following topics come over and over again, one after the other:

1. Very convincing proofs of *Tauhid* and refutation of *shirk* have been based on the plain signs in the universe and in man's own self.
2. The objections of the disbelievers have been answered, their arguments refuted, their doubts removed and their false pretexts exposed.
3. Warnings have been given of the consequences of persistence in false ways and antagonism to the Message.
4. The moral changes which the Message of the Holy Prophet aims to bring practically in human life have been presented briefly in an appealing manner. The *mushriks* have been told that belief in Allah, which they also professed, demanded that it should not be confined merely to lip service, but this creed should take a definite shape in moral and practical life.
5. The Holy Prophet and his companions have been comforted and told about the attitude they should adopt in the face of antagonism and persecution by the disbelievers.

## أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١﴾

(of) Allah	اللَّهِ	The Command	أَمْرُ	Came (will come)	أَتَى
Glorified is He	سُبْحَانَهُ	Seek to hasten it	تَسْتَعْجِلُوهُ ۚ	So not	فَلَا
They associate as partner with (Him)	يُشْرِكُونَ	All that	عَمَّا	And above	وَتَعَالَى

Translit	'Atā 'Amru Allāhi Falā Tasta`jilūhu Subhānahu Wa Ta`ālā `Ammā Yushrikūna
AhmedAli	اللہ کا علم آپہنچا تم اس میں جلدی مت کرو وہ لوگوں کے شرک سے پاک اور برتر ہے
Jalandhry	خدا کا علم (یعنی عذاب گویا) آہی پہنچا تو (کافرو) اس کے لیے جلدی مت کرو۔ یہ لوگ جو (خدا کا) شریک بناتے ہیں وہ اس سے پاک اور بالاتر ہے
YusufAli	Inevitable) cometh (to pass) the Command of Allah: seek ye not then to hasten it: glory to Him, and far is He above having the partners they ascribe unto Him!
M.Khan	The Event (the Hour or the punishment of disbelievers and polytheists or the Islāmic laws or commandments), ordained by Allāh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.
Pickthal	The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).
Shakir	Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).

## يُنْزِلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ



With the revelation	بِالرُّوحِ	The angels	الْمَلَائِكَةُ	He sends down	يُنْزِلُ
To	عَلَى	His Command	أَمْرِهِ	Of	مِنْ
Of	مِنْ	He wills	يَشَاءُ	Whom	مَنْ
Warn	أَنْذِرُوا	That	أَنْ	His slaves	عِبَادِهِ
God	إِلَهَ	No	لَا	That (there is)	أَنَّهُ
So fear Me	فَاتَّقُونِ	I	أَنَا	But	إِلَّا

Translit	Yunazzilu Al-Malā'ikata Bir-Rūhi Min 'Amrihi `Alā Man Yashā'u Min `Ibādihi 'An 'Andhirū'Annahu Lā 'Ilāha 'Illā 'Anā Fa Attaqūni
AhmedAli	وہ اپنے بندوں سے جس کے پاس چاہتا ہے فرشتوں کو وحی دے کر بھیج دیتا ہے یہ کہ خبردار کرو کہ میرے سوا کوئی عبادت کے لائق نہیں پس مجھ سے ڈرتے رہو
Jalandhry	وہی فرشتوں کو پیغام دے کر اپنے علم سے اپنے بندوں میں سے جس کے پاس چاہتا ہے بھیجتا ہے کہ (لوگوں کو) بتادو کہ میرے سوا کوئی معبود نہیں تو مجھی

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	سے ڈرو
YusufAli	He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): "Warn (Man) that there is no god but I: so do your duty unto Me."
M.Khan	He sends down the angels with Ruh (revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that Lâ ilâha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).
Pickthal	He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no God save Me, so keep your duty unto Me.
Shakir	He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.

## خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾

And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ	He created	خَلَقَ
Above all	عَمَّا	He is exalted	تَعَالَىٰ	With truth	بِالْحَقِّ ۚ
				They associate as partners (with Him)	يُشْرِكُونَ

Translit	<i>Khalaqa As-Samāwāti Wa Al-'Arḍa Bil-Ḥaqqi Ta'ālā 'Ammā Yushrikūna</i>
AhmedAli	اسی نے آسمان اور زمین کو ٹھیک طور پر بنایا ہے وہ ان کے شرک سے پاک ہے
Jalandhry	اسی نے آسمانوں اور زمین کو مبنی بر حکمت پیدا کیا۔ اس کی ذات ان (کافروں) کے شرک سے اونچی ہے
YusufAli	He has created the heavens and the earth for just ends: far is He above having the partners they ascribe to Him!
M.Khan	He has created the heavens and the earth with truth. High is He Exalted above all they associate as partners with Him.
Pickthal	He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him).
Shakir	He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

## خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾

From	مِنْ	Man	الْإِنْسَانَ	He created	خَلَقَ
He	هُوَ	Then behold	فَإِذَا	Semen / sperm	نُطْفَةٍ
		Open	مُبِينٌ	Becomes opponent	خَصِيمٌ

Translit	<i>Khalaqa Al-'Insāna Min Nutfatin Fa'idhā Huwa Khaṣīmun Mubīnun</i>
AhmedAli	اسی نے آدمی کو ایک بوند سے پیدا کیا پھر وہ ایک کھلم کھلا جھگڑنے لگا
Jalandhry	اسی نے انسان کو نطفے سے بنایا مگر وہ اس (خالق) کے بارے میں علانیہ جھگڑنے لگا
YusufAli	He has created man from a sperm— drop; and behold this same (man) becomes an open disputer!
M.Khan	He has created man from Nutfah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.
Pickthal	He hath created man from a drop of fluid, yet behold! he is an open opponent.

Shakir	He created man from a small seed and lo! he is an open contender.
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## وَالْأَنْعَامَ خَلَقَهَا ۖ لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

For you	لَكُمْ	He has created them	خَلَقَهَا	And the cattle	وَالْأَنْعَامَ
And benefits	وَمَنْفَعٌ	(is) warmth	دِفْءٌ	In them	فِيهَا
		You eat	تَأْكُلُونَ	And of them	وَمِنْهَا

Translit	Wa Al-'An`āma Khalaqahā Lakum Fihā Dif'un Wa Manāfi`u Wa Minhā Ta'kulūna
AhmedAli	اور تمہارے واسطے چارپایوں کو بھی اسی نے بنایا ان میں تمہارے لیے جاڑے کا بھی سامان ہے اور بھی بہت سے فائدے ہیں اور ان میں سے کھاتے بھی ہو
Jalandhry	اور چارپایوں کو بھی اسی نے پیدا کیا۔ ان میں تمہارے لیے جڑاؤ اور بہت سے فائدے ہیں اور ان میں سے بعض کو تم کھاتے بھی ہو
YusufAli	And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat.
M.Khan	And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.
Pickthal	And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;
Shakir	And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.

## وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

(is) beauty	جَمَالٌ	Therein	فِيهَا	And for you	وَلَكُمْ
And as	وَحِينَ	You bring them home in the evening	تُرِيحُونَ	When	حِينَ
				You lead them to pasture in the morning	تَسْرَحُونَ

Translit	Wa Lakum Fihā Jamālun Hīna Turīhūna Wa Hīna Tasrahūna
AhmedAli	اور تمہارے لیے ان میں نہایت بھی ہے جب شام کو پھرا کر لاتے ہو اور جب چرانے لے جاتے ہو
Jalandhry	اور جب شام کو انہیں (جنگل سے) لاتے ہو اور جب صبح کو (جنگل) پھرانے لے جاتے ہو تو ان سے تمہاری عزت و شان ہے
YusufAli	And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.
M.Khan	And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.
Pickthal	And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.
Shakir	And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).

## وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ ﴿٧﴾

To	إِلَىٰ	Your loads	أَثْقَالَكُمْ	And they carry	وَتَحْمِلُ
You could	تَكُونُوا	Not	لَمْ	A land (town)	بَلَدٍ
With great trouble	بِشِقِّ	Except	إِلَّا	Reach it	بِالْغِيَةِ
Your Lord	رَبُّكُمْ	Truly	إِنَّ	(to) yourselves	الْأَنْفُسِ ۚ
		Most Merciful	رَحِيمٌ	(is) Most Kind	لَرَّءُوفٌ

Translit	Wa Tahmilu 'Athqalakum 'Ilá Baladin Lam Takūnū Bālighīhi 'Illā Bishiqqi Al-'Anfusi 'Inna Rabbakum Lara'ūfun Raḥīmūn				
AhmedAli	اور وہ تمہارے بوجھ اٹھا کر ان شہروں تک لے جاتے ہیں کہ جہاں تک تم جان کو تکلیف میں ڈالنے کے سوا نہیں پہنچ سکتے تھے بے شک تمہارا رب شفقت کرنے والا مہربان ہے				
Jalandhry	اور (دور دراز) شہروں میں جہاں تم زحمت شاقہ کے بغیر پہنچ نہیں سکتے وہ تمہارے بوجھ اٹھا کر لے جاتے ہیں۔ کچھ شک نہیں کہ تمہارا پروردگار نہایت شفقت والا اور مہربان ہے				
YusufAli	And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful.				
M.Khan	And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.				
Pickthal	And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.				
Shakir	And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.				

## وَالْخَيْلِ وَالْبِغَالِ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

And donkeys	وَالْحَمِيرَ	And mules	وَالْبِغَالِ	And (He has created) horses	وَالْخَيْلِ
And He creates	وَيَخْلُقُ	And as an adornment	وَزِينَةً ۚ	So that you may ride them	لِتَرْكَبُوهَا
You have knowledge about	تَعْلَمُونَ	Not	لَا	What	مَا

Translit	Wa Al-Khayla Wa Al-Bighāla Wa Al-Ḥamīra Litarkabūhā Wa Zīnatan Wa Yakhluqu Mā Lā Ta `lamūna				
AhmedAli	اور گھوڑے، خچر اور گدھے پیدا کیے کہ ان پر سوار ہو اور زینت کے لیے اور وہ چیریں پیدا کرتا ہے جو تم نہیں جانتے				
Jalandhry	اور اسی نے گھوڑے اور خچر اور گدھے پیدا کئے تاکہ تم ان پر سوار ہو اور (وہ تمہارے لیے) رونق و زینت (بھی ہیں) اور وہ (اور چیریں بھی) پیدا کرتا ہے جن کی تم کو خبر نہیں				
YusufAli	And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of what ye have no knowledge.				
M.Khan	And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.				

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.
Shakir	And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.

## وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۚ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٩﴾

وَعَلَى	And upon	اللَّهُ	Allah	قَصْدُ	(is) the direction
السَّبِيلِ	(of) the Straight Path	وَمِنْهَا	But some of them (are ways)	جَائِرٌ ۚ	That are crooked
وَلَوْ	And had	شَاءَ	He willed	لَهَدَاكُمْ	He would have guided you
أَجْمَعِينَ	all				

Translit	Wa `Alá Allāhi Qaṣḍu As-Sabīli Wa Minhā Jā'irun Wa Law Shā'a Lahadākum 'Ajma`īna
AhmedAli	اور اللہ تک سیدھی راہ پہنچتی ہے اور بعض ان میں ٹیڑھی بھی ہیں اور اگر اللہ چاہتا تو تم سب کو سیدھی راہ بھی دکھا دیتا
Jalandhry	اور سیدھا رستہ تو خدا تک باپہنچتا ہے۔ اور بعض رستے ٹیڑھے ہیں (وہ اس تک نہیں پہنچتے) اور اگر وہ چاہتا تو تم سب کو سیدھے رستے پر چلا دیتا
YusufAli	And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.
M.Khan	And upon Allāh is the responsibility to explain the Straight Path, But there are ways that turn aside (such as Paganism, Judaism, Christianity,). And had He willed, He would have guided you all (mankind).
Pickthal	And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.
Shakir	And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.

## هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

هُوَ	It is He	الَّذِي	Who	أَنْزَلَ	Sends down
مِنَ	From	السَّمَاءِ	The sky	مَاءً ۖ	Water (rain)
لَكُمْ	For you	مِنْهُ	From it	شَرَابٌ	(is) drink (that you have)
وَمِنْهُ	And from it (grows)	شَجَرٌ	Vegetation (trees)	فِيهِ	Therein
تُسِيمُونَ	You pasture your cattle				

Translit	Huwa Al-Ladhī 'Anzala Mina As-Samā'i Mā'an Lakum Minhu Sharābun Wa Minhu ShajarunFīhi Tusīmūna
AhmedAli	وہی ہے جس نے آسمان سے تمہارے لیے پانی نازل کیا اسی میں سے پیتے ہو اور اسی سے درخت ہوتے ہیں جن میں پھرتے ہو
Jalandhry	وہی تو ہے جس نے آسمان سے پانی برسایا جسے تم پیتے ہو اور اس سے درخت بھی (شاداب ہوتے ہیں) جن میں تم اپنے چارپایوں کو پھرتے ہو
YusufAli	It is He Who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.
M.Khan	He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture;

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Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.
Shakir	He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.

يُنَبِّتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

With it	به	For you	لَكُمْ	He causes to grow	يُنَبِّتُ
And the date-palm	وَالنَّخِيلَ	And the olives	وَالزَّيْتُونَ	The crop	الزَّرْعَ
(of) every kind	كُلِّ	And from	وَمِنْ	And the grapes	وَالْأَعْنَابَ
In	فِي	Verily	إِنَّ	(of) fruitsw	الثَّمَرَاتِ ۚ
For people	لِقَوْمٍ	(is) a sign	لَآيَةً	That	لِكَ
				Who reflect	يَتَفَكَّرُونَ

Translit	Yunbitu Lakum Bihi Az-Zar`a Wa Az-Zaytūna Wa An-Nakhīla Wa Al-'A`nāba Wa Min KulliAth-Thamarāti 'Inna Fī Dhālika La'āyatan Liqawmin Yatafakkarūna
AhmedAli	تمہارے واسطے اسی سے کھیتی اور زیتون اور کھجور اور انگور اور ہر قسم کے میوے اگاتا ہے بے شک اس میں ان لوگوں کے لیے نشانی ہے جو غور کرتے ہیں
Jalandhry	اسی پانی سے وہ تمہارے لیے کھیتی اور زیتون اور کھجور اور انگور (اور بے شمار درخت) اگاتا ہے۔ اور ہر طرح کے پھل (پیدا کرتا ہے) غور کرنے والوں کے لیے اس میں (قدرتِ خدا کی بڑی) نشانی ہے
YusufAli	With it He produces for you corn, olives, date-palms, grapes, and every kind of fruit: verily in this is a Sign for those who give thought.
M.Khan	With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.
Pickthal	Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.
Shakir	He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

The night	اللَّيْلَ	To you	لَكُمْ	And He has subjected	وَسَخَّرَ
And the moon	وَالْقَمَرَ ۚ	And the sun	وَالشَّمْسَ	And the day	وَالنَّهَارَ
By His Command	بِأَمْرِهِ ۚ	(are) subjected	مُسَخَّرَاتٌ	And the stars	وَالنُّجُومَ
That	ذَلِكَ	In	فِي	Surely	إِنَّ
Who understand	يَعْقِلُونَ	For people	لِقَوْمٍ	(are) signs	لَآيَاتٍ



# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Translit	<i>Wa Sakkhkharā Lakumu Al-Layla Wa An-Nahāra Wa Ash-Shamsa Wa Al-Qamara Wa An-Nujūmu Musakhkharātun Bi'amrihi 'Inna Fī Dhālika La'āyātīn Liqawmin Ya`qilūna</i>
AhmedAli	اور رات اور دن اور سورج اور چاند کو تمہارے کام میں لگا دیا ہے اور اسی کے حکم سے ستارے بھی کام میں لگے ہوئے ہیں بے شک اس میں لوگوں کے لیے نشانیاں ہیں جو سمجھ رکھتے ہیں
Jalandhry	اور اسی نے تمہارے لیے رات اور دن اور سورج اور چاند کو کام میں لگایا۔ اور اسی کے حکم سے ستارے بھی کام میں لگے ہوئے ہیں۔ سمجھنے والوں کے لیے اس میں (قدرت خدا کی بہت سی) نشانیاں ہیں
YusufAli	He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are Signs for men who are wise.
M.Khan	And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.
Pickthal	And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.
Shakir	And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder;

## وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذْكُرُونَ ﴿13﴾

For you	لَكُمْ	He created	ذَرَأَ	And what	وَمَا
Of varying	مُخْتَلِفًا	The earth	الْأَرْضِ	On	فِي
In	فِي	Verily	إِنَّ	Colours	أَلْوَانُهُ ۚ
For people	لِقَوْمٍ	(is) a sign	لَآيَةً	This	ذَلِكَ
				Who remember	يَذْكُرُونَ

Translit	<i>Wa Mā Dhara'a Lakum Fī Al-'Arḍi Mukhtalifāan 'Alwānuhu 'Inna Fī Dhālika La'āyatan Liqawmin Yadhakkarūna</i>
AhmedAli	اور تمہارے واسطے جو چیزیں زمین میں رنگ رنگ کی پھیلائی ہیں ان میں لوگوں کے لیے نشانی ہے جو سوچتے ہیں
Jalandhry	اور جو طرح طرح کے رنگوں کی چیزیں اس نے زمین میں پیدا کیں (سب تمہارے زیر فرمان کر دیں) نصیحت پکڑنے والوں کے لیے اس میں نشانی ہے
YusufAli	And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a Sign for men who celebrate the praises of Allah (in gratitude).
M.Khan	And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily! In this is a sign for people who remember.
Pickthal	And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.
Shakir	And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ  
مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿14﴾

Has subjected	سَخَّرَ	Who	الَّذِي	And He (it is)	وَهُوَ
Thereof	مِنْهُ	That you eat	لِتَأْكُلُوا	The sea	الْبَحْرَ
And that you bring forth	وَتَسْتَخْرِجُوا	Tender	طَرِيًّا	Meat	لَحْمًا
To wear	تَلْبَسُونَهَا	Ornaments	حِلْيَةً	Of it	مِنْهُ
Ploughing	مَوَاحِرَ	The ships	الْفُلْكَ	And you see	وَتَرَى
Of	مِنْ	That you may seek	وَلِتَبْتَغُوا	Through it	فِيهِ
Give thanks	تَشْكُرُونَ	And that you may	وَلَعَلَّكُمْ	His Bounty	فَضْلِهِ

Translit	Wa Huwa Al-Ladhī Sakhkhara Al-Baḥra Lita'kulū Minhu Laḥmāan Ṭarīyāan Wa Tastakhrijū Minhu Ḥilyatan Talbasūnahā Wa Tarā Al-Fulka Mawākhira Fihi Wa Litabtaghū Min FadlihiWa La'allakum Tashkurūna
AhmedAli	اور وہ وہی ہے جس نے دریا کو کام میں لگا دیا کہ اس میں تازہ گوشت کھاؤ اور اسی سے زیور نکالو جسے تم پہنتے ہو اور تو اس میں جہازوں کو دیکھتا ہے کہ پانی کو چیرتے ہوئے چلے جاتے ہیں اور تاکہ تم اس کے فضل کو تلاش کرو اور تاکہ تم شکر کرو
Jalandhry	اور وہی تو ہے جس نے دریا کو تمہارے اختیار میں کیا تاکہ اس میں سے تازہ گوشت کھاؤ اور اس سے زیور (موتی وغیرہ) نکالو جسے تم پہنتے ہو۔ اور تم دیکھتے ہو کہ کشتیاں دریا میں پانی کو پھاڑتی چلی جاتی ہیں۔ اور اس لیے بھی (دریا کو تمہارے اختیار میں کیا) کہ تم خدا کے فضل سے (معاش) تلاش کرو تاکہ اس کا شکر کرو
YusufAli	It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful.
M.Khan	And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.
Pickthal	And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks.
Shakir	And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.

وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿15﴾

The earth	الْأَرْضِ	Into	فِي	And He affixed	وَأَلْقَىٰ
It should shake	تَمِيدَ	Lest	أَنْ	Mountains firm	رَوَاسِيَ
And roads	وَسُبُلًا	And rivers	وَأَنْهَارًا	With you	بِكُمْ

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

		Be guided	تَهْتَدُونَ	That you may	لَعَلَّكُمْ
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Translit	Wa 'Alqā Fī Al-'Arđi Rawāsiya 'An Tamīda Bikum Wa 'Anhārāan Wa Subulāan Lla'allakumTahtadūna
AhmedAli	اور زمین پر پہاڑوں کے بوجھ ڈال دیے تاکہ تمہیں لے کر نہ ڈگمگائے اور تمہارے لیے نہریں اور راستے بنا دیے تاکہ تم راہ پاؤ
Jalandhry	اور اسی نے زمین پر پہاڑ (بنا کر) رکھ دیئے کہ تم کو لے کر کہیں جھک نہ جائے اور نہریں اور رستے بنا دیئے تاکہ ایک مقام سے دوسرے مقام تک (آسانی سے) جاسکو
YusufAli	And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves
M.Khan	And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.
Pickthal	And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.
Shakir	And He has cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright,

## وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

They	هُمْ	And by the star	وَبِالنَّجْمِ	And land-marks	وَعَلَامَاتٍ ۚ
				Guide themselves	يَهْتَدُونَ

Translit	Wa 'Alāmātin Wa Bin-Najmi Hum Yahtadūna
AhmedAli	اور نشانیاں بنائیں اور ستاروں سے لوگ راہ پاتے ہیں
Jalandhry	اور (راستوں میں) نشانات بنا دیئے اور لوگ ستاروں سے بھی رستے معلوم کرتے ہیں
YusufAli	And marks and signposts; and by the stars (men) guide themselves.
M.Khan	And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves.
Pickthal	And landmarks (too), and by the star they find a way.
Shakir	And landmarks; and by the stars they find the right way.

## أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۚ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

As one who	كَمَنْ	Creates	يَخْلُقُ	Is then, He Who?	أَفَمَنْ
Will you not then	أَفَلَا	Creates	يَخْلُقُ ۚ	Not	لَا
				remember	تَذَكَّرُونَ

Translit	'Afaman Yakhluqu Kaman Lā Yakhluqu 'Afalā Tadhakkarūna
AhmedAli	پھر کیا جو شخص پیدا کرے اس کے برابر ہے جو کچھ بھی پیدا نہ کرے کیا تم سوچتے نہیں
Jalandhry	تو جو (اتنی مخلوقات) پیدا کرے۔ کیا وہ ویسا ہے جو کچھ بھی پیدا نہ کر سکے تو پھر تم غور کیوں نہیں کرتے؟

# The Holy Quran

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Sura # 16 – 128 Verses - Makkah

سورة النحل

YusufAli	Is then He Who creates like one that creates not? Will ye not receive admonition?
M.Khan	Is then He, Who creates as one who creates not? Will you not then remember?
Pickthal	Is He then Who createth as him who createth not? Will ye not then remember?
Shakir	Is He then Who creates like him who does not create? Do you not then mind?

## وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۚ إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

The Grace	نِعْمَةً	You count	تَعُدُّوا	And if	وَإِنْ
You can count it	تُحْصُوها ۚ	Not	لَا	(of) Allah	اللَّهُ
(is) Oft-Forgiving	لَغُفُورٌ	Allah	اللَّهُ	Truly	إِنَّ
				Most Merciful	رَحِيمٌ

Translit	Wa 'In Ta`uddū Ni`mata Allāhi Lā Tuḥṣūhā 'Inna Allāha Laghafūrun Rahīmūn
AhmedAli	اور اگر تم الہ کی نعمتوں کو گنے لگو تو ان کا شمار نہیں کر سکو گے بے شک الہ بخشنے والا مہربان ہے
Jalandhry	اور اگر تم خدا کی نعمتوں کو شمار کرنا چاہو تو گن نہ سکو۔ بے شک خدا بخشنے والا مہربان ہے
YusufAli	If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.
M.Khan	And if you would count the favours of Allāh, never could you be able to count them. Truly! Allāh is Oft-Forgiving, Most Merciful.
Pickthal	And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.
Shakir	And if you would count Allah's favours, you will not be able to number them; most surely Allah is Forgiving, Merciful.

## وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

What	مَا	Knows	يَعْلَمُ	And Allah	وَاللَّهُ
You reveal	تُعْلِنُونَ	And what	وَمَا	You conceal	تُسْرُونَ

Translit	Wa Allāhu Ya`lamu Mā Tusirrūna Wa Mā Tu`linūna
AhmedAli	اور اللہ جانتا ہے جو تم چھپاتے ہو اور جو تم ظاہر کرتے ہو
Jalandhry	اور جو کچھ تم چھپاتے ہو جو کچھ ظاہر کرتے ہو سب سے خدا واقف ہے
YusufAli	And Allah doth know what ye conceal and what ye reveal.
M.Khan	And Allāh knows what you conceal and what you reveal.
Pickthal	And Allah knoweth that which ye keep hidden and that which ye proclaim.
Shakir	And Allah knows what you conceal and what you do openly.

## وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

Other than	مِنْ دُونِ	Invoke	يَدْعُونَ	And those who	وَالَّذِينَ
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# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

They create	يَخْلُقُونَ	Not	لَا	Allah	اللَّهُ
Are created	يُخْلَقُونَ	And they themselves	وَهُمْ	Anything	شَيْئًا

Translit	Wa Al-Ladhīna Yad'ūna Min Dūni Allāhi Lā Yakhluqūna Shay'āan Wa Hum Yukhlaqūna				
AhmedAli	اور جنہیں اللہ کے سوا پکارتے ہیں وہ کچھ بھی پیدا نہیں کرتے اور وہ خود پیدا کیے ہوئے ہیں				
Jalandhry	اور جن لوگوں کو یہ ندا کے سوا پکارتے ہیں وہ کوئی چیز بھی تو نہیں بنا سکتے بلکہ خود ان کو اور بناتے ہیں				
YusufAli	Those whom they invoke besides Allah create nothing and are themselves created.				
M.Khan	Those whom they (Al-Mushrikūn) invoke besides Allāh have not created anything, but are themselves created.				
Pickthal	Those unto whom they cry beside Allah created naught, but are themselves created.				
Shakir	And those whom they call on besides Allah have not created anything while they are themselves created;				

## أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

And nto	وَمَا	Lifeless	غَيْرُ أَحْيَاءٍ ۖ	(they are) dead	أَمْوَاتٌ
They will be resurrected	يُبْعَثُونَ	When	أَيَّانَ	They know	يَشْعُرُونَ

Translit	'Amwātun Ghayru 'Ahyā'in Wa Mā Yash'urūna 'Ayyāna Yub'athūna				
AhmedAli	وہ تو مردے ہیں جن میں جان نہیں اور وہ نہیں جانتے کہ لوگ کب اٹھائے جائیں گے				
Jalandhry	(وہ) لاشیں ہیں بے جان۔ ان کو یہ بھی تو معلوم نہیں کہ اٹھائے کب جائیں گے				
YusufAli	(They are things) dead, lifeless: nor do they know when they will be raised up.				
M.Khan	(They are) dead, not alive, and they know not when they will be raised up.				
Pickthal	(They are) dead, not living. And they know not when they will be raised.				
Shakir	Dead (are they), not living, and they know not when they shall be raised.				

## إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

One	وَاحِدٌ ۖ	(is) God	إِلَهُ	Your God	إِلَهُكُمْ
Believe	يُؤْمِنُونَ	Not	لَا	But for those who	فَالَّذِينَ
Deny	مُنْكَرَةٌ	Their hearts	قُلُوبُهُمْ	In the Hereafter	بِالْآخِرَةِ
		(are) proud	مُسْتَكْبِرُونَ	And they	وَهُمْ

Translit	'Ilahukum 'Ilahun Wāḥidun Fa-Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati Qulūbuhum Munkiratun Wa Hum Mustakbirūna				
AhmedAli	تمہارا معبود اکیلا معبود ہے پھر جو آخرت پر ایمان نہیں رکھتے ان کے دل نہیں مانتے اور وہ تکبر کرنے والے ہیں				
Jalandhry	تمہارا معبود تو اکیلا خدا ہے۔ تو جو آخرت پر ایمان نہیں رکھتے ان کے دل انکار کر رہے ہیں اور وہ سرکش ہو رہے ہیں				

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

YusufAli	Your God is One God: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.
M.Khan	Your Ilâh (God) is One Ilâh (God — Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud.
Pickthal	Your God is One God. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.
Shakir	Your Allah is one Allah; so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are proud.

## لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿23﴾

That	أَنَّ	Doubt	حَرَمَ	No	لَا
What	مَا	Knows	يَعْلَمُ	Allah	اللَّهُ
They reveal	يُعْلِنُونَ	And what	وَمَا	They conceal	يُسِرُّونَ
He likes	يُحِبُّ	Not	لَا	Truly He	إِنَّهُ
				The proud (arrogant)	الْمُسْتَكْبِرِينَ

Translit	Lā Jarama 'Anna Allāha Ya 'lamu Mā Yusirrūna Wa Mā Yu 'linūna 'Innahu Lā Yuhibbu Al-Mustakbirīna
AhmedAli	ضرور اللہ جانتا ہے جو کچھ چھپاتے ہیں اور جو کچھ ظاہر کرتے ہیں بے شک وہ غرور کرنے والوں کو پسند نہیں کرتا
Jalandhry	یہ جو کچھ چھپاتے ہیں اور جو ظاہر کرتے ہیں خدا اس کو ضرور جانتا ہے۔ وہ سرکشوں کو ہرگز پسند نہیں کرتا
YusufAli	Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant.
M.Khan	Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.
Pickthal	Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.
Shakir	Truly Allah knows what they hide and what they manifest; surely He does not love the proud.

## وَإِذَا قِيلَ لَهُمْ مَادَا أَنْزَلَ رَبُّكُمْ ۖ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿24﴾

To them	لَهُمْ	It is said	قِيلَ	And when	وَإِذَا
Your Lord	رَبُّكُمْ	Sent down	أَنْزَلَ	What is the	مَادَا
(of) the men of old	الْأَوَّلِينَ	Tales	أَسَاطِيرُ	They say	قَالُوا

Translit	Wa 'Idhā Qīla Lahum Mādhā 'Anzala Rabbukum Qālū 'Asāṭīru Al-'Awwalīna
AhmedAli	اور جب ان سے کہا جائے کہ تمہارے رب نے کیا نازل کیا ہے کہتے ہیں پہلے لوگوں کے قصے میں تاکہ قیامت کے دن اپنے بوجھ پورے اٹھائیں یہی اور کچھ ان کے بوجھ جنہیں بے علمی سے گمراہ کرتے ہیں خبردار برا بوجھ ہے جو اٹھاتے ہیں
Jalandhry	اور جب ان (کافروں) سے کہا جاتا ہے کہ تمہارے پروردگار نے کیا اتارا ہے تو کہتے ہیں کہ (وہ تو) پہلے لوگوں کی حکایتیں ہیں
YusufAli	When it is said to them, "What is it that your Lord has revealed?" they say "Tales of the ancients!"
M.Khan	And when it is said to them: "What is it that your Lord has sent down (unto Muhammad SAW)?" They say: "Tales of the men of old!"

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,
Shakir	And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients;

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۚ أَلَا سَاءَ مَا يَزُرُونَ ﴿25﴾

In full	كَامِلَةً	Their own burdens	أَوْزَارَهُمْ	They will bear	لِيَحْمِلُوا
And of	وَمِنْ	(of) Resurrection	الْقِيَامَةِ ۖ	On the Day	يَوْمَ
They misguided	يُضِلُّونَهُمْ	(of) those whom	الَّذِينَ	The burdens	أَوْزَارِ
Indeed it is	أَلَا	Knowledge	عِلْمٍ ۚ	Without	بِغَيْرِ
They shall bear	يَزُرُونَ	That	مَا	Evil	سَاءَ

Translit	<i>Liyaḥmilū 'Awzārahū Kāmilatan Yawma Al-Qiyāmati Wa Min 'Awzāri Al-Ladhīna Yudillūnahum Bighayri 'Ilmin 'Alā Sā'a Mā Yazirūna</i>
AhmedAli	ان سے پہلے لوگوں نے بھی مکر کیا تھا پھر اللہ نے ان کی عمارت کو جڑوں سے ڈھا دیا پھر ان پر اوپر سے جھٹ گری پڑی اور ان پر عذاب آیا جاں سے انہیں خبر بھی نہ تھی
Jalandhry	(اے پیغمبران کو بچنے دو) یہ قیامت کے دن اپنے (اعمال کے) پورے بوجھ بھی اٹھائیں گے اور جن کو یہ بے تحقیق گمراہ کرتے ہیں ان کے بوجھ بھی اٹھائیں گے۔ سن رکھو کہ جو بوجھ اٹھا رہے ہیں برے ہیں
YusufAli	Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas how grievous the burdens they will bear!
M.Khan	They may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!
Pickthal	That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!
Shakir	That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿26﴾

Those	الَّذِينَ	Plotted	مَكَرَ	Indeed	قَدْ
Allah	اللَّهُ	But, struck	فَآتَى	Before them	مِنْ قَبْلِهِمْ
The foundations	الْقَوَاعِدِ	From	مِنْ	Their buildings	بُنْيَانَهُمْ
The roof	السَّقْفُ	Upon them	عَلَيْهِمْ	And fell	فَخَرَّ
And came to them	وَأَتَاهُمْ	Above them	فَوْقِهِمْ	From	مِنْ



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Sura # 16 – 128 Verses - Makkah

سورة النحل

Where	حَيْثُ	From	مِنْ	The torment	الْعَذَابُ
				They did not perceive	لَا يَشْعُرُونَ

Translit	<i>Qad Makara Al-Ladhīna Min Qablihim Fa'atā Allāhu Bunyānahum Mina Al-Qawā'idī Fakharra 'Alayhimu As-Saqfu Min Fawqihim Wa 'Atāhumu Al-'Adhābu Min Haythu Lā Yash'urūna</i>				
AhmedAli	پھر قیامت کے دن انہیں رسوا کرے گا اور کئے گا میرے شریک کہاں میں جن پر تمہیں بڑی ضد تھی جنہیں علم دیا گیا تھا وہ کہیں گے کہ بے شک آج کافروں کے لیے رسوائی اور برائی ہے				
Jalandhry	ان سے پہلے لوگوں نے بھی (ایسی ہی) مکاریاں کی تھیں تو خدا (کا حکم) ان کی عارت کے ستونوں پر آپہنچا اور چھت ان پر ان کے اوپر سے گر پڑی اور (ایسی طرف سے) ان پر عذاب آواقع ہوا جہاں سے ان کو خیال بھی نہ تھا				
YusufAli	Those before them did also plot (against Allah's Way): but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive.				
M.Khan	Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.				
Pickthal	Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not;				
Shakir	Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.				

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

(of) Resurrection	الْقِيَامَةِ	On the Day	يَوْمَ	Then	ثُمَّ
Where	أَيْنَ	And say	وَيَقُولُ	He will disgrace them	يُخْزِيهِمْ
You used	كُنْتُمْ	Whom	الَّذِينَ	(are) My partners	شُرَكَائِيَ
Said / will say	قَالَ	About them	فِيهِمْ ۚ	To disagree and dispute	تُشَاقُّونَ
The knowledge	الْعِلْمَ	Have been given	أُوتُوا	Those who	الَّذِينَ
Today (this Day)	الْيَوْمَ	Disgrace	الْخِزْيَ	Verily	إِنَّ
The disbelievers	الْكَافِرِينَ	(are) upon	عَلَى	And misery	وَالسُّوءَ

Translit	<i>Thumma Yawma Al-Qiyāmati Yukhzhīm Wa Yaqūlu 'Ayna Shurakā'īya Al-Ladhīna KuntumTushāqqūna Fīhim Qāla Al-Ladhīna 'Ūtū Al-'Ilma 'Inna Al-Khizya Al-Yawma Wa As-Sū'a `Alā Al-Kāfirīna</i>				
AhmedAli	یہ وہ لوگ ہیں کہ فرشتوں نے ان کی ایسی حالت میں روح نکالی تھی کہ وہ اپنے آپ پر ظلم کر رہے تھے				
Jalandhry	پھر وہ ان کو قیامت کے دن بھی ذلیل کرے گا اور کئے گا کہ میرے وہ شریک کہاں میں جن کے بارے میں تم جھگڑا کرتے تھے۔ جن لوگوں کو علم دیا گیا تھا وہ کہیں گے کہ آج کافروں کی رسوائی اور برائی ہے				
YusufAli	Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?" Those endued with knowledge will say: "This Day, indeed, are the				



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Sura # 16 – 128 Verses - Makkah

سورة النحل

	Unbelievers covered with Shame and Misery—
M.Khan	Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) 'partners' concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allāh)?" Those who have been given the knowledge (about the Torment of Allāh for the disbelievers) will say: "Verily! Disgrace this Day and misery this Day are upon the disbelievers.
Pickthal	Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My Guidance)? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,
Shakir	Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ ۖ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۚ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿28﴾

The angels	الْمَلَائِكَةُ	Cause to die	تَتَوَفَّاهُمْ	Those whom	الَّذِينَ
Then they will make	فَأَلْقَوْا	Themselves	أَنْفُسِهِمْ ۖ	While they wrong	ظَالِمِي
We used	كُنَّا	Not	مَا	(false) submission	السَّلَامَ
Evil	سُوءٍ ۚ	Any	مِنْ	To do	نَعْمَلُ
Allah	اللَّهُ	Truly	إِنَّ	Yes	بَلَىٰ
You used	كُنْتُمْ	Of what	بِمَا	(is) All-Knower	عَلِيمٌ
				To do	تَعْمَلُونَ

Translit	Al-Ladhīna Tatawaffāhumu Al-Malā'ikatu Ḥālimī 'Anfusihim Fa'alqaw As-Salama Mā Kunnā Na'malu Min Sū'in Balā 'Inna Allāha 'Alīmun Bimā Kuntum Ta'malūna
AhmedAli	پھر وہ صلح کا پیغام بھیجیں گے کہ ہم تو کوئی برا کام نہ کرتے تھے کیوں نہیں بے شک اللہ کو تمہارے اعمال کی پوری خبر ہے
Jalandhry	(ان کا حال یہ ہے کہ) جب فرشتے ان کی روئیں قبض کرنے لگتے ہیں (اور یہ) اپنے ہی حق میں ظلم کرنے والے (ہوتے ہیں) تو مطیع و متقاد ہو جاتے ہیں (اور کہتے ہیں) کہ ہم کوئی برا کام نہیں کرتے تھے۔ ہاں جو کچھ تم کیا کرتے تھے خدا اسے خوب جانتا ہے
YusufAli	"(Namely) those whose lives the angels take in a state of wrongdoing to their own souls. Then would they offer submission (with the pretence), 'We did no evil (knowingly).' " (The angels will reply) "Nay but verily Allah knoweth all that ye did;
M.Khan	"Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allāh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allāh is All-Knower of what you used to do.
Pickthal	Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do.
Shakir	Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely Allah knows what you did.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَلَيْسَ مَشْوًى الْمُتَكَبِّرِينَ ﴿29﴾

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

(of) Hell	جَهَنَّمَ	The gates	أَبْوَابَ	So enter	فَادْخُلُوا
And indeed what an evil	فَلَيْئَسَ	Therein	فِيهَا	To abide	خَالِدِينَ
		(for) the arrogant	الْمُتَكَبِّرِينَ	Abode	مَثْوَى

Translit	<i>Fādkhulū 'Abwāba Jahannama Khālidīna Fīhā Falabi'sa Mathwā Al-Mutakabbirīna</i>
AhmedAli	سودوزخ کے دروازوں میں داخل ہو جاؤ اس میں ہمیشہ رہو پس متکبرین کا کیا ہی برا ٹھکانہ ہے
Jalandhry	سودوزخ کے دروازوں میں داخل ہو جاؤ۔ ہمیشہ اس میں رہو گے۔ اب تکبر کرنے والوں کا برا ٹھکانا ہے
YusufAli	"So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."
M.Khan	"So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant."
Pickthal	So enter the gates of hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant.
Shakir	Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.

﴿٥٠﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۖ قَالُوا خَيْرًا ۚ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلِلَّذِينَ اتَّقَوْا فِي الدُّنْيَا آلَآخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

Who are pious	اتَّقَوْا	To those	لِلَّذِينَ	And (when) it is said	وَقِيلَ
Your Lord	رَبُّكُمْ	Has sen down	أَنْزَلَ	What (is it that)	مَاذَا
For those who	لِلَّذِينَ	Good	خَيْرًا	They say	قَالُوا
This	هَذِهِ	In	فِي	Do good	أَحْسِنُوا
And the home	وَلَدَارُ	(there is) good	حَسَنَةٌ	World	الدُّنْيَا
And excellent indeed	وَلَنِعْمَ	(will be) better	خَيْرٌ	(of) the Hereafter	الْآخِرَةِ
		(of) the pious	الْمُتَّقِينَ	(will be) the home	دَارُ

Translit	<i>Wa Qīla Lilladhīna Attaqaw Mādhā 'Anzala Rabbukum Qālū Khayrāan Lilladhīna 'Ahsanū Fī Hadhihi Ad-Dunyā Ḥasanatun Wa Ladāru Al-'Ākhirati Khayrun Wa Lani`ma Dāru Al-Muttaqīna</i>
AhmedAli	اور پرہیزگاروں سے کہا جاتا ہے کہ تمہارے رب نے کیا نازل کیا ہے تو کہتے ہیں اچھی چیز جنہوں نے نیکی کی ہے (ان کے لیے) اس دنیا میں بھی بہتری ہے اور البتہ آخرت کا گھر تو بہت ہی بہتر ہے اور پرہیزگاروں کا کیا ہی اچھا گھر ہے
Jalandhry	اور (جب) پرہیزگاروں سے پوچھا جاتا ہے کہ تمہارے پروردگار نے کیا نازل کیا ہے۔ تو کہتے ہیں کہ بہترین (کلام)۔ جو لوگ نیکو کار ہیں ان کے لیے اس دنیا میں بھلائی ہے۔ اور آخرت کا گھر تو بہت ہی اچھا ہے۔ اور پرہیزگاروں کا گھر بہت خوب ہے
YusufAli	To the righteous (when) it is said "What is it that your Lord has revealed?" they say "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better. And excellent indeed is the Home of the righteous—
M.Khan	And (when) it is said to those who are the Muttaqūn (pious - see V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaqūn (pious - see V.2:2).

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil) -
Shakir	And it is said to those who guard (against evil): What is it that your Lord has revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَلِكَ يَجْزِي اللَّهُ

## الْمُتَّقِينَ ﴿31﴾

Which they will enter	يَدْخُلُونَهَا	(of) Eden (Eternity)	عَدْنٍ	Gardens	جَنَّاتٍ
Rivers	الْأَنْهَارُ ۖ	(from) (beneath them)	مِنْ تَحْتِهَا	Flowing	يُجْرِي
All that	مَا	Therein	فِيهَا	They will have	لَهُمْ
Rewards	يَجْزِي	Thus	كَذَلِكَ	They wish	يَشَاءُونَ ۚ
		The pious people	الْمُتَّقِينَ	Allah	اللَّهُ

Translit	Jannātu `Adnin Yadhkhlūnahā Tajrī Min Tahtihā Al-'Anhāru Lahum Fihā Mā Yashā'ūna Kadhālika Yajzī Allāhu Al-Muttaqīna
AhmedAli	ہمیشہ رہنے کے باغ میں جن میں وہ داخل ہوں گے اور ان کے نیچے نہریں بہتی ہوں گی جو چاہیں گے انہیں وہاں ملے گا اللہ پر ہیزاروں کو ایسا ہی بدلہ دے گا
Jalandhry	(وہ) بہشت جاودانی (میں) جن میں وہ داخل ہوں گے ان کے نیچے نہریں بہہ رہی ہیں وہاں جو چاہیں گے ان کے لیے میسر ہوگا۔ خدا پر ہیزاروں کو ایسا ہی بدلہ دیتا ہے
YusufAli	Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous—
M.Khan	'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the Muttaqūn (pious - see V.2:2).
Pickthal	Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth those who ward off (evil),
Shakir	The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah reward those who guard (against evil),

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

## ﴿32﴾

The angels	الْمَلَائِكَةُ	Cause to die	تَتَوَفَّاهُمُ	Those whom	الَّذِينَ
Peace	سَلَامٌ	Saying	يَقُولُونَ	Will they are good	طَيِّبِينَ ۚ
Paradise	الْجَنَّةَ	Enter (you)	ادْخُلُوا	Be unto you	عَلَيْكُمْ
do	تَعْمَلُونَ	You used to	كُنْتُمْ	Because of what	بِمَا

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Translit	<i>Al-Ladhīna Tatawaffāhumu Al-Malā'ikatu Ṭayyibīna Yaqūlūna Salāmun `Alaykumu AdkhulūAl-Jannata Bimā Kuntum Ta`malūna</i>
AhmedAli	جن کی جان فرشتے قبض کرتے ہیں ایسے حال میں کہ وہ پاک ہیں فرشتے کہیں گے تم پر سلامتی ہو بہشت میں داخل ہو جاؤ بسبب ان کاموں کے جو تم کرتے تھے
Jalandhry	(ان کی کیفیت یہ ہے کہ) جب فرشتے ان کی جانیں نکالنے لگتے ہیں اور یہ (کفر و شرک سے) پاک ہوتے ہیں تو سلام علیکم کہتے ہیں (اور کہتے ہیں کہ) جو عمل تم کیا کرتے تھے ان کے بدلے میں بہشت میں داخل ہو جاؤ
YusufAli	(Namely) those whose lives the angels take in a state of purity, saying (to them) "Peace be on you; enter ye the Garden, because of the good which ye did (in the world)."
M.Khan	Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them): Salāmun 'Alaikum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)."
Pickthal	Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.
Shakir	Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَمَا

ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

But	إِلَّا	They await	يَنْظُرُونَ	Do	هَلْ
The angels	الْمَلَائِكَةُ	Should come to them	تَأْتِيَهُمْ	That	أَنْ
Command	أَمْرُ	(should) come	يَأْتِي	Or	أَوْ
Did	فَعَلَ	Thus	كَذَلِكَ	(of) your Lord	رَبِّكَ ۚ
And not	وَمَا	Before them	مِنْ قَبْلِهِمْ ۚ	Those	الَّذِينَ
But	وَلَكِنْ	Allah	اللَّهُ	Wronged them	ظَلَمَهُمُ
To wrong	يَظْلِمُونَ	Themselves	أَنْفُسَهُمْ	They used	كَانُوا

Translit	<i>Hal Yanžurūna 'Illā 'An Ta'tiyahumu Al-Malā'ikatu 'Aw Ya'tiya 'Amru Rabbika Kadhālika Fa`ala Al-Ladhīna Min Qablihim Wa Mā Ḍalamahumu Allāhu Wa Lakin Kānū 'Anfusahum Yaḏlimūna</i>
AhmedAli	کیا اب اس کے منتظر ہیں کہ ان پر فرشتے آویں یا تیرے رب کا حکم آئے اسی طرح ان سے پہلوں نے بھی کیا تھا اور اللہ نے ان پر ظلم نہیں کیا اور لیکن وہ اپنے نفوس پر ظلم کرتے تھے
Jalandhry	کیا یہ (کافر) اس بات کے منتظر ہیں کہ فرشتے ان کے پاس (جان نکالنے) آئیں یا تمہارے پروردگار کا حکم (عذاب) آپہنچے۔ اسی طرح ان لوگوں نے کیا تھا جو ان سے پہلے تھے اور خدا نے ان پر ظلم نہیں کیا بلکہ وہ خود اپنے آپ پر ظلم کرتے تھے
YusufAli	Do the (ungodly) wait but for the angels come to them or there comes the Command of thy Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay they wronged their own souls.
M.Khan	Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord?

	Thus did those before them. And Allāh wronged them not, but they used to wrong themselves.
Pickthal	Await they aught say that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,
Shakir	They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass. Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves.

### فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿34﴾

(of) what	مَا	The evil results	سَيِّئَاتُ	Then, overtook them	فَأَصَابَهُمْ
Them	بِهِمْ	And surrounded	وَحَاقَ	They did	عَمِلُوا
At (it)	بِهِ	They used	كَانُوا	What	مَا
				To mock	يَسْتَهْزِئُونَ

Translit	<i>Fa'aṣābahum Sayyi'ātu Mā `Amilū Wa Ḥāqa Bihim Mā Kānū Bihi Yastahzi'ūn</i>
AhmedAli	پھر انہیں ان کے بد اعمال کے نتیجے مل کر رہے اور جس کی وہ ہنسی اڑایا کرتے تھے وہی ان پر نازل ہوا
Jalandhry	تو ان کو ان کے اعمال کے برے بدلے ملے اور جس چیز کے ساتھ وہ ٹھٹھے کیا کرتے تھے اس نے ان کو (ہر طرف سے) گھیر لیا
YusufAli	But the evil results of their deeds overtook them, and that very (Wrath) at which they had scoffed hemmed them in.
M.Khan	Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.
Pickthal	So that the evil of what they did smote them, and that which they used to mock surrounded them.
Shakir	So the evil (consequences) of what they did shall afflict them and that which they mocked shall encompass them.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ

### ﴿35﴾

Joined others in worship (with Allah)	أَشْرَكُوا	Those who	الَّذِينَ	And said	وَقَالَ
Allah	اللَّهُ	Had willed	شَاءَ	If	لَوْ
Other than Him	مِنْ دُونِهِ	We would have worshipped	عَبَدْنَا	Neither	مَا
We	نَحْنُ	Thing	شَيْءٍ ۚ	Any	مِنْ
Nor	وَلَا	Our fathers	آبَاؤُنَا	Nor	وَلَا
Any	مِنْ	Without Him	مِنْ دُونِهِ	We have forbidden	حَرَمْنَا
Did	فَعَلَ	So	كَذَلِكَ	Thing	شَيْءٍ ۚ
Then what (is)	فَهَلْ	(were) before them	مِنْ قَبْلِهِمْ ۚ	Those who	الَّذِينَ

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

But	إِلَّا	The Messengers	الرُّسُلِ	On	عَلَى
		The clear	الْمُبِينِ	To convey (the Message)	الْبَلَاغِ

Translit	Wa Qāla Al-Ladhīna 'Ashrakū Law Shā'a Allāhu Mā 'Abadnā Min Dūnihi Min Shay'in Nahnu Wa Lā 'Ābā'uunā Wa Lā Ĥarramnā Min Dūnihi Min Shay'in Kadhālika Fa'ala Al-Ladhīna MinQablihim Fahal 'Alā Ar-Rusuli 'Illā Al-Balāghu Al-Mubīnu				
AhmedAli	اور مشرک کہتے ہیں اگر اللہ چاہتا تو ہم اس کے سوا کسی چیز کی عبادت نہ کرتے اور نہ ہمارے باپ دادا اور اس کے حکم کے سوا ہم کسی چیز کو حرام نہ ٹھہراتے اسی طرح کیا ان لوگوں نے جو ان سے پہلے تھے پھر رسولوں کے ذمہ تو صرف صاف پہنچا دینا ہے				
Jalandhry	اور مشرک کہتے ہیں کہ اگر خدا چاہتا تو نہ ہم ہی اس کے سوا کسی چیز کو پوجتے اور نہ ہمارے بڑے ہی (پوجتے) اور نہ اس کے (فرمان کے) بغیر ہم کسی چیز کو حرام ٹھہراتے۔ (اے پیغمبر) اسی طرح ان سے اگلے لوگوں نے کیا تھا۔ تو پیغمبروں کے ذمہ (خدا کے احکام کو) کھول کر سنا دینے کے سوا اور کچھ نہیں				
YusufAli	The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him—neither we nor our fathers—nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?				
M.Khan	And those who joined others in worship with Allāh say: "If Allāh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?				
Pickthal	And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message)?				
Shakir	And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is then aught incumbent upon the messengers except a plain delivery (of the message)?				

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

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In	فِي	We have sent	بَعَثْنَا	And verily	وَلَقَدْ
A Messenger	رَسُولًا	Nation	أُمَّةٍ	Every	كُلِّ
Allah	اللَّهِ	You worship	اعْبُدُوا	(saying) that	أَنَّ
Then, of them	فَمِنْهُمْ	False deities	الطَّاغُوتَ ۖ	And avoid	وَاجْتَنِبُوا
Allah	اللَّهِ	Guided	هَدَى	(were) some whom	مَنْ
Was justified	حَقَّتْ	(were) some	مَنْ	And of them	وَمِنْهُمْ
So travel	فَسِيرُوا	The straying	الضَّلَالَةَ ۖ	Upon whom	عَلَيْهِ
And see	فَانظُرُوا	The land	الْأَرْضِ	Through	فِي
The end	عَاقِبَةُ	Was	كَانَ	How	كَيْفَ

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

				(of) those who denied	الْمُكَذِّبِينَ
Translit	Wa Laqad Ba`athnā Fī Kullī 'Ummatin Rasūlān 'Ani Au`budū Allāha Wa Ajtanibū Aṭ-Ṭaghūta Faminhum Man Hadā Allāhu Wa Minhum Man Ḥaqqat `Alayhi Aḍ-Ḍalālatu Fasīrū FīAl-'Arḍi Fānżurū Kayfa Kāna `Āqibatu Al-Mukadhdhibīna				
AhmedAli	اور البتہ تحقیق ہم نے ہر امت میں یہ پیغام دے کر رسول بھیجا کہ اللہ کی عبادت کرو اور شیطان سے بچو پھر ان میں سے بعض کو اللہ نے ہدایت دی اور بعض پر گمراہی ثابت ہوئی پھر ملک میں پھر کر دیکھو کہ جھٹلانے والوں کا انجام کیا ہوا				
Jalandhry	اور ہم نے ہر جماعت میں پیغمبر بھیجا کہ خدا ہی کی عبادت کرو اور بتوں (کی پرستش) سے اجتناب کرو۔ تو ان میں بعض ایسے ہیں جن کو خدا نے ہدایت دی اور بعض ایسے ہیں جن پر گمراہی ثابت ہوئی۔ سوزمین پر چل پھر کر دیکھ لو کہ جھٹلانے والوں کا انجام کیا ہوا				
YusufAli	For We assuredly sent amongst every People a messenger, (with the Command) "Serve Allah, and eschew Evil": of the people were some whom Allah guided, and some on whom Error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).				
M.Khan	And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Ṭaghūt (all false deities, etc. i.e. do not worship Ṭaghūt besides Allāh)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).				
Pickthal	And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!				
Shakir	And certainly We raised in every nation a messenger saying: Serve Allah and shun the Shaitan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land, then see what was the end of the rejecters.				

## إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ ۖ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٣٧﴾

For	عَلَىٰ	You covet	تَحَرَّصَ	If	إِنْ
Allah	اللَّهِ	Then verily	فَإِنَّ	Their guidance	هُدَاهُمْ
Whom	مَنْ	Will guide	يَهْدِي	Not	لَا
They have	لَهُمْ	And not	وَمَا	He lets to go astray	يُضِلُّ ۖ
		Helpers (supporters)	نَاصِرِينَ	Any	مِنْ

Translit	'In Tahriṣ `Alā Hudāhum Fa'inna Allāha Lā Yahdī Man Yuḍillu Wa Mā Lahum Min Nāṣirīna				
AhmedAli	اگر تو انہیں ہدایت پر لانے کی طمع کرے تو اللہ ہدایت نہیں دیتا اس شخص کو جسے گمراہ کر دے اور نہ ان کے لیے کوئی مددگار ہوگا				
Jalandhry	اگر تم ان (کفار) کی ہدایت کے لیے لپچاؤ تو جس کو خدا گمراہ کر دیتا ہے اس کو وہ ہدایت نہیں دیا کرتا اور ایسے لوگوں کا کوئی مددگار بھی نہیں ہوتا				
YusufAli	If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.				
M.Khan	If you (O Muhammad SAW) covet for their guidance, then verily Allāh guides not those whom He makes to go astray (or none can guide him whom Allāh sends astray). And they will have no helpers.				
Pickthal	Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.				
Shakir	If you desire for their guidance, yet surely Allah does not guide him who leads astray, nor shall they have any				



helpers.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۖ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

Their stronger	جَهْدَ	By Allah	بِاللَّهِ	And they swear	وَأَقْسَمُوا
Will rise up	يَبْعَثُ	Not	لَا	Oaths	أَيْمَانِهِمْ ۖ
Dies	يَمُوتُ ۖ	He who	مَنْ	Allah	اللَّهُ
Upon him	عَلَيْهِ	A promise	وَعْدًا	Yes	بَلَىٰ
Most	أَكْثَرَ	But	وَلَكِنَّ	In truth	حَقًّا
know	يَعْلَمُونَ	Not	لَا	(of) mankind	النَّاسِ

Translit	Wa 'Aqamū Billāhi Jahda 'Aymānihim Lā Yab`athu Allāhu Man Yamūtu Balā Wa `dāan `Alayhi Ĥaqqāan Wa Lakinna 'Akthara An-Nāsi Lā Ya `lamūna
AhmedAli	اور اللہ کی سخت قسمیں کھا کر کہتے ہیں کہ اللہ انہیں اٹھائے گا اس شخص کو جو مر جائے گا ہاں اس نے اپنے ذمہ لپکا وعدہ کر لیا ہے لیکن بہت سے لوگ نہیں جانتے
Jalandhry	اور یہ خدا کی سخت سخت قسمیں کھاتے ہیں کہ جو مرتا ہے خدا اسے (قیامت کے دن قبر سے) نہیں اٹھائے گا۔ ہرگز نہیں۔ یہ (خدا کا) وعدہ سچا ہے اور اس کا پورا کرنا اسے ضرور ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay but it is a promise (binding) on Him in truth: but most among mankind realise it not.
M.Khan	And they swear by Allāh their strongest oaths, that Allāh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.
Pickthal	And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not,
Shakir	And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾

That	الَّذِي	For them	هُمْ	In order to illustrate	لِيُبَيِّنَ
And may know	وَلِيَعْلَمَ	Wherein	فِيهِ	They differ	يُخْتَلِفُونَ
That they	أَنَّهُمْ	Disbelieved	كَفَرُوا	Those tho	الَّذِينَ
		Liars	كَاذِبِينَ	Were	كَانُوا

Translit	Liyubayyina Lahumu Al-Ladhī Yakhtalifūna Fīhi Wa Liya`lama Al-Ladhīna Kafarū 'AnnahumKānū Kādhībīna
AhmedAli	تاکہ ان پر ظاہر کر دے وہ بات جس میں یہ جھگڑتے ہیں اور تاکہ کافر معلوم کر لیں کہ وہ جھوٹے تھے



# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Jalandhry	تاکہ جن باتوں میں یہ اختلاف کرتے ہیں وہ ان پر ظاہر کر دے اور اس لیے کہ کافر جان لیں کہ وہ جھوٹے تھے
YusufAli	(They must be raised up), in order that He may manifest to them the Truth of that wherein they differ, and that the rejecters of Truth may realize that they had indeed (surrendered to) Falsehood.
M.Khan	In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allāh) may know that they were liars.
Pickthal	That he may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.
Shakir	So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.

## ﴿40﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

Unto a thing	لِشَيْءٍ	Our Word	قَوْلُنَا	Only	إِنَّمَا
(is) that	أَنْ	We intend it	أَرَدْنَاهُ	When	إِذَا
Be	كُنْ	Unto it	لَهُ	We say	نَقُولَ
				And it is	فَيَكُونُ

Translit	'Innamā Qawlunā Lishay'in 'Idhā 'Aradnāhu 'An Naqūla Lahu Kun Fayakūnu
AhmedAli	ہم جن کام کے کرنے کا ارادہ کرتے ہیں تو اس کے لیے ہمارا اتنا ہی کہنا کافی ہے کہ ہم اسے کہہ دیں کہ ہو یا پھر ہو جاتا ہے
Jalandhry	جب ہم کسی چیز کا ارادہ کرتے ہیں تو ہماری بات یہی ہے کہ اس کو کہہ دیتے ہیں کہ ہو یا تو وہ ہو جاتی ہے
YusufAli	For to anything which We have willed, We but say the Word, "Be" and it is.
M.Khan	Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.
Pickthal	And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.
Shakir	Our word for a thing when We intend it, is only that We say to it, Be, and it is.

## ﴿41﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنبُوْنَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ

(in) for the Cause	فِي	Emigrated	هَاجَرُوا	And as for those who	وَالَّذِينَ
They were persecuted	ظَلِمُوا	after	مِنْ بَعْدِ مَا	(of) Allah	اللَّهُ
This world	الدُّنْيَا	In	فِي	We will certainly give them residence	لَنبُوْنَنَّهُمْ
(of) the Hereafter	الْآخِرَةِ	And indeed the reward	وَلَا جَزَاءَ	Goodly	حَسَنَةً ۖ
They	كَانُوا	If	لَوْ	Will be greater	أَكْبَرُ ۚ
				(but) know	يَعْلَمُونَ

Translit	Wa Al-Ladhīna Hājarū Fī Allāhi Min Ba`di Mā Ṣulimū Lanubawwi'annahum Fī Ad-Dunyā Ḥasanatan Wa La'ajru Al-'Ākhirati 'Akbaru Law Kānū Ya`lamūna
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# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

AhmedAli	اور جنہوں نے اللہ کے واسطے گھر چھوڑا اس کے بعد ان پر ظلم کیا گیا تھا تو البتہ ہم نے انہیں دنیا میں اچھی جگہ دیں گے اور آخرت کا ثواب تو بہت ہی بڑا ہے کاش یہ لوگ سمجھ جاتے
Jalandhry	اور جن لوگوں نے ظلم سنے کے بعد خدا کے لیے وطن چھوڑا ہم ان کو دنیا میں اچھا ٹھکانا دیں گے۔ اور آخرت کا اجر تو بہت بڑا ہے۔ کاش وہ (اسے) جانتے
YusufAli	To those who leave their homes in the cause of Allah, after suffering oppression— We will assuredly give a goodly home in this world: but truly the reward of the Hereafter will be greater if they only realize (this)!
M.Khan	And as for those who emigrated for the Cause of Allāh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew!
Pickthal	And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;
Shakir	And those who fly for Allah's sake after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater, did they but know;

## الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿42﴾

And unto	وَعَلَىٰ	Remained patient	صَبَرُوا	Those who	الَّذِينَ
		Put their trust	يَتَوَكَّلُونَ	Their Lord	رَبِّهِمْ

Translit	Al-Ladhīna Ṣabarū Wa `Alā Rabbiḥim Yatawakkalūna
AhmedAli	جو لوگ ثابت قدم رہے اور اپنے رب پر بھروسہ کیا
Jalandhry	یعنی وہ لوگ جو صبر کرتے ہیں اور اپنے پروردگار پر بھروسہ رکھتے ہیں
YusufAli	(They are) those who persevere in patience, and put their trust on their Lord.
M.Khan	(They are) those who remained patient (in this world for Allāh's sake), and put their trust in their Lord (Allāh Alone).
Pickthal	Such as are steadfast and put their trust in Allah.
Shakir	Those who are patient and on their Lord do they rely.

## وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

### ﴿43﴾

Before you	مِنْ قَبْلِكَ	We sent	أَرْسَلْنَا	And not	وَمَا
Whom We sent revelation	نُوحِي	Men	رِجَالًا	But	إِلَّا
Those who know	أَهْلَ	So ask	فَاسْأَلُوا	To them	إِلَيْهِمْ ۖ
You were	كُنْتُمْ	If	إِنْ	The Scripture	الذِّكْرِ
		knowing	تَعْلَمُونَ	Not	لَا

Translit	Wa Mā 'Arsalnā Min Qablika 'Illā Rijālāan Nūhī 'Ilayhim Fās'alū 'Ahla Adh-Dhikri 'In KuntumLā Ta'lamūna
AhmedAli	اور ہم نے تجھ سے پہلے بھی تو انسان ہی بھیجے تھے جن کی طرف ہم وحی بھیجا کرتے تھے سو اگر تمہیں معلوم نہیں تو اہل علم سے پوچھ لو

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Sura # 16 – 128 Verses - Makkah

سورة النحل

Jalandhry	اور ہم نے تم سے پہلے مردوں ہی کو پیغمبر بنا کر بھیجا تھا جن کی طرف ہم وحی بھیجا کرتے تھے اگر تم لوگ نہیں جانتے تو اہل کتاب سے پوچھ لو
YusufAli	And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.
M.Khan	And We sent not (as Our Messengers) before you (O Muhammad SAW) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allāh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.
Pickthal	And We sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance if ye know not! -
Shakir	And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know--

## بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿44﴾

And We have sent down	وَأَنْزَلْنَا	And the Books	وَالزُّبُرِ ۖ	With clear signs	بِالْبَيِّنَاتِ
That you may explain	لِتُبَيِّنَ	The reminder (Quran)	الذِّكْرَ	Unto you	إِلَيْكَ
(is) sent down	نُزِّلَ	What	مَا	To mankind (people)	لِلنَّاسِ
Give thought	يَتَفَكَّرُونَ	And that they may	وَلَعَلَّهُمْ	To them	إِلَيْهِمْ

Translit	<i>Bil-Bayyināti Wa Az-Zuburi Wa 'Anzalnā 'Ilayka Adh-Dhikra Litubayyina Lilnnāsi Mā Nuzzila 'Ilayhim Wa La'allahum Yatafakkarūna</i>
AhmedAli	ہم نے انہیں معجزات اور کتابیں دے کر بھیجا تھا اور ہم نے تیری طرف قرآن نازل کیا تاکہ لوگوں کے لیے واضح کر دے جو ان کی طرف نازل کیا گیا ہے اور تاکہ وہ سوچ لیں
Jalandhry	(اور ان پیغمبروں کو) دلیلیں اور کتابیں دے کر (بھیجا تھا) اور ہم نے تم پر بھی یہ کتاب نازل کی ہے تاکہ جو (ارشادات) لوگوں پر نازل ہوئے میں وہ ان پر ظاہر کر دو اور تاکہ وہ غور کریں
YusufAli	(We sent them) with Clear Signs and scriptures and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.
M.Khan	With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the Dhikr [the reminder and the advice (the Qur'ān)], that you may explain clearly to men what is sent down to them, and that they may give thought.
Pickthal	With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayest explain to mankind that which hath been revealed for them, and that haply they may reflect.
Shakir	With clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.

## أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿45﴾

Device plots	مَكَرُوا	Those who	الَّذِينَ	Do then feel secure	أَفَأَمِنَ
Will sink	يَخْسِفَ	That	أَنْ	Evils	السَّيِّئَاتِ

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سورة النحل

(into) the earth	الْأَرْضَ	With them	بِهِمْ	Allah	اللَّهُ
Torment	الْعَذَابُ	Will come to them	يَأْتِيهِمْ	Or	أَوْ
Not	لَا	Direction	حَيْثُ	From	مِنْ
				They perceive	يَشْعُرُونَ

Translit	'Afa'amina Al-Ladhīna Makarū As-Sayyi'āti 'An Yakhsifa Allāhu Bihimu Al-'Arḍa 'Aw Ya'tiyahumu Al-'Adhābu Min Haythu Lā Yash'urūna				
AhmedAli	پس کیا وہ لوگ نذر ہو گئے ہیں جو برے فریب کرتے ہیں اس سے کہ اللہ انہیں زمین میں دھنسا دے یا ان پر عذاب آئے جہاں سے انہیں خبر بھی نہ ہو				
Jalandhry	کیا جو لوگ بری بری پالیں چلتے ہیں اس بات سے بے خوف ہیں کہ خدا ان کو زمین میں دھنسا دے یا (ایسی طرف سے) ان پر عذاب آجائے جہاں سے ان کو خبر ہی نہ ہو				
YusufAli	Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?—				
M.Khan	Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?				
Pickthal	Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not?				
Shakir	Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?				

## أَوْ يَأْخُذْهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿46﴾

In	فِي	That He may seize them	يَأْخُذْهُمْ	Or	أَوْ
They	هُمْ	So not	فَمَا	Their going to and from	تَقْلِبِهِمْ
				Will be able to escape (from Allah's punishment)	بِمُعْجِزِينَ

Translit	'Aw Ya'khudhahum Fī Taqallubihim Famā Hum Bimu'jizīna				
AhmedAli	یا انہیں چلتے پھرتے پکڑے پس وہ عاجز کرنے والے نہیں ہیں				
Jalandhry	یا ان کو چلتے پھرتے پکڑ لے وہ (خدا کو) عاجز نہیں کر سکتے				
YusufAli	Or that He may not call them to account in the midst of their goings to and fro without a chance of their frustrating Him?				
M.Khan	Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allāh's Punishment)?				
Pickthal	Or that He will not seize them in their going to and fro so that there be no escape for them?				
Shakir	Or that He may not seize them in the course of their journeys, then shall they not escape;				

## أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿47﴾

With a gradual wasting	عَلَى تَخَوُّفٍ	That He may seize them	يَأْخُذْهُمْ	Or	أَوْ
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# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

(is) indeed Most Gracious	لَرَّءُوفٌ	Your Lord	رَبُّكُمْ	Truly	فَإِنَّ
				Most Merciful	رَحِيمٌ

Translit	'Aw Ya'khudhahum `Alá Takhawwufin Fa'inna Rabbakum Lara'ufun Rahîmun				
AhmedAli	یا انہیں ڈرانے کے بعد پکڑے پس تحقیق تمہارا رب نہایت ہی شفیق رحم کرنے والا ہے				
Jalandhry	یا جب ان کو عذاب کا ڈر پیدا ہو گیا ہو تو ان کو پکڑ لے۔ بے شک تمہارا پروردگار بہت شفقت کرنے والا اور مہربان ہے				
YusufAli	Or that He may not call them to account by a process of slow wastage--for thy Lord is indeed Full of kindness and Mercy.				
M.Khan	Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?				
Pickthal	Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful.				
Shakir	Or that He may not seize them by causing them to suffer gradual loss, for your Lord is most surely Compassionate, Merciful.				

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّ ظِلَالُهُ عَنِ الْيَمِينِ وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿48﴾

(to)	إِلَىٰ	Seen (observed)	يَرَوْا	Have they not	أَوَلَمْ
Allah	اللَّهُ	Created	خَلَقَ	What	مَا
Incline	يَتَفَيَّ	Thing	شَيْءٍ	From	مِنْ
The right	الْيَمِينِ	To	عَنِ	Their shadow	ظِلَالُهُ
Unto Allah	لِلَّهِ	Making prostration	سُجَّدًا	And to the left	وَالْشَّمَائِلِ
		(are) lowly	دَاخِرُونَ	And they	وَهُمْ

Translit	'Awalam Yaraw 'Ilā Mā Khalaqa Allāhu Min Shay'in Yatafayya'u Zilāluhu `Ani Al-Yamīni WaAsh-Shamā'ili Sujjadāan Lillāhi Wa Hum Dākhirūna				
AhmedAli	کیا وہ اللہ کی پیدا کی ہوئی چیزوں کو نہیں دیکھتے کہ کے سائے دائیں اور بائیں طرف بھٹکے جا رہے ہیں اور نہایت عاجزی کے ساتھ اللہ کو سجدہ کر رہے ہیں				
Jalandhry	کیا ان لوگوں نے خدا کی مخلوقات میں سے ایسی چیزیں نہیں دیکھیں جن کے سائے دائیں سے (بائیں کو) اور بائیں سے (دائیں کو) لوٹتے رہتے ہیں (یعنی) خدا کے آگے عاجز ہو کر سجدے میں پڑے رہتے ہیں				
YusufAli	Do they not look at Allah's creation (even) among (inanimate) things— how their (very) shadows turn round from the right and the left, prostrating themselves to Allah, and that in the humblest manner?				
M.Khan	Have they not observed things that Allāh has created, (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly?				
Pickthal	Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?				
Shakir	Do they not consider every thing that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.				

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

## وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿49﴾

(all) that	مَا	Prostrate	يَسْجُدُ	And to Allah	وَلِلّٰهِ
And all that	وَمَا	The heavens	السَّمَاوَاتِ	(is) in	فِي
Of	مِنْ	The earth	الْأَرْضِ	(is) in	فِي
And they are	وَهُمْ	And the angels	وَالْمَلَائِكَةُ	Moving (living) creatures	دَابَّةٍ
		Proud or arrogant	يَسْتَكْبِرُونَ	Not	لَا

Translit	Wa Lillahi Yasjudu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Min Dābbatin Wa Al-Malā'ikatu Wa Hum Lā Yastakbirūna				
AhmedAli	اور جو آسمان میں ہے اور جو زمین میں ہے جانداروں سے اور فرشتے سب اللہ ہی کو سجدہ کرتے ہیں اور وہ تکبر نہیں کرتے				
Jalandhry	اور تمام جاندار جو آسمانوں میں ہیں اور جو زمین میں ہیں سب خدا کے آگے سجدہ کرتے ہیں اور فرشتے بھی اور وہ ذرا غرور نہیں کرتے				
YusufAli	And to Allah doth obeisance all that is in the heavens and on earth whether moving (living) creatures or the angels: for none are arrogant (before their Lord).				
M.Khan	And to Allāh prostate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility].				
Pickthal	And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also) and they are not proud.				
Shakir	And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they do not show pride.				

## يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿50﴾

Abnove them	مِنْ فَوْقِهِمْ	Their Lord	رَبَّهُمْ	They fear	يَخَافُونَ
They are commanded	يُؤْمَرُونَ	What	مَا	And they do	وَيَفْعَلُونَ

Translit	Yakhāfūna Rabbahum Min Fawqihim Wa Yaf'alūna Mā Yu'umarūna				
AhmedAli	وہ اپنے بالادست رب سے ڈرتے ہیں اور انہیں جو حکم دیا جاتا ہے وہ بجالاتے ہیں				
Jalandhry	اور اپنے پروردگار سے، جو ان کے اوپر ہے ڈرتے ہیں اور جو ان کو ارشاد ہوتا ہے اس پر عمل کرتے ہیں				
YusufAli	They all revere their Lord, high above them, and they do all that they are commanded.				
M.Khan	They fear their Lord above them, and they do what they are commanded.				
Pickthal	They fear their Lord above them, and do what they are bidden.				
Shakir	They fear their Lord above them and do what they are commanded.				

## ﴿51﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ ۚ فَإِيَّايَ فَارْهَبُونَ

Not	لَا	Allah	اللَّهُ	And said	وَقَالَ
(two)	اِثْنَيْنِ ۚ	Two gods	إِلَهَيْنِ	You take	تَتَّخِذُوا

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

(is) God	إِلَٰهٌ	He	هُوَ	Verily	إِنَّمَا
You should fear	فَارْهَبُونِ	Then Me	فَإِنِّي	One	وَاحِدٌ ۖ

Translit	<i>Wa Qāla Allāhu Lā Tattakhidhū 'Ilahayni Athnayni 'Innamā Huwa 'Ilahun Wāḥidun Fa'tyāya Fārhabūni</i>				
AhmedAli	اللہ نے کہا ہے دو معبود نہ بناؤ وہ ایک ہی معبود ہے پھر مجھ ہی سے ڈرو				
Jalandhry	اور خدا نے فرمایا ہے کہ دو معبود نہ بناؤ۔ معبود ہی ایک ہے۔ تو مجھ ہی سے ڈرتے رہو				
YusufAli	Allah has said: "Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone)."				
M.Khan	And Allāh said (O mankind!): "Take not ilāhaīn (two gods in worship). Verily, He (Allāh) is (the) only One Ilāh (God). Then, fear Me (Allāh S.W.T) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allāh has forbidden and do all that Allāh has ordained and worship none but Allāh]				
Pickthal	Allah hath said: Choose not two Gods. There is only One God. So of Me, Me only, be in awe.				
Shakir	And Allah has said: Take not two gods, He is only one Allah; so of Me alone should you be afraid.				

## وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۖ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿52﴾

(is) in	فِي	All that	مَا	And to Him belongs	وَلَهُ
And His	وَلَهُ	And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
It is any other than	أَفَغَيْرَ	Perpetual	وَاصِبًا ۖ	(is) the religion	الدِّينِ
		You fear	تَتَّقُونَ	Allah	اللَّهُ

Translit	<i>Wa Lahu Mā Fī As-Samāwāti Wa Al-'Arḍi Wa Lahu Ad-Dīnu Wa Aṣībāan 'Afaghayra Allāhi Tattaqūna</i>				
AhmedAli	اور اسی کا ہے جو کچھ آسمانوں اور زمین میں ہے اور عبادت اسی کی لازم ہے پھر کیا اللہ کے سوا اوروں سے ڈرتے ہو				
Jalandhry	اور جو کچھ آسمانوں میں اور جو کچھ زمین میں ہے سب اسی کا ہے اور اسی کی عبادت لازم ہے۔ تو تم خدا کے سوا اوروں سے کیوں ڈرتے ہو				
YusufAli	To Him belongs whatever is in the heavens and on earth and to Him is duty due always: then will ye fear other than Allah?				
M.Khan	To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Dīn Wasiba is His [(i.e. perpetual sincere obedience to Allāh is obligatory). None has the right to be worshipped but Allāh)]. Will you then fear any other than Allāh?				
Pickthal	Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His for ever. Will ye then fear any other than Allah?				
Shakir	And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?				

## وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿53﴾

Of	مِنْ	You have	بِكُمْ	And whatever	وَمَا
Allah	اللَّهُ ۖ	(is) from	فَمِنَ	Blessing	نِعْمَةٍ
Touches you	مَسَّكُمْ	When	إِذَا	Then	تُمْ
You cry aloud for	تَجْأَرُونَ	Unto Him	فَإِلَيْهِ	Harm	الضُّرُّ



# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

help

Translit	<i>Wa Mā Bikum Min Ni`matin Famina Allāhi Thumma 'Idhā Massakumu Ad-Ḍurru Fa'ilayhi Taj'arūna</i>
AhmedAli	اور تمہارے پاس جو نعمت بھی ہے سوال کی طرف سے ہے پھر جب تمہیں تکلیف پہنچتی ہے تو اسی سے فریاد کرتے ہو
Jalandhry	اور جو نعمتیں تم کو میسر ہیں سب خدا کی طرف سے ہیں۔ پھر جب تم کو کوئی تکلیف پہنچتی ہے تو اسی کے آگے چلاتے ہو
YusufAli	And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans;
M.Khan	And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry aloud for help
Pickthal	And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.
Shakir	And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.

## ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿54﴾

He has removed	كَشَفَ	When	إِذَا	Then	ثُمَّ
Behold	إِذَا	From you	عَنْكُمْ	The harm	الضُّرَّ
With their Lord	بِرَبِّهِمْ	Of you	مِّنْكُمْ	A party	فَرِيقٌ
				Associate others in worship	يُشْرِكُونَ

Translit	<i>Thumma 'Idhā Kashafa Ad-Ḍurra `Ankum 'Idhā Farīqun Minkum Birabbihim Yushrikūna</i>
AhmedAli	پھر جب تم سے تکلیف دور کر دیتا ہے تو فوراً تم میں سے ایک جماعت اپنے رب کے ساتھ شریک بنانے لگتی ہے
Jalandhry	پھر جب وہ تم سے تکلیف کو دور کر دیتا ہے تو کچھ لوگ تم میں سے خدا کے ساتھ شریک کرنے لگتے ہیں
YusufAli	Yet when He removes the distress from you, behold! some of you turn to other gods to join with their Lord—
M.Khan	Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allāh).
Pickthal	And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,
Shakir	Yet when He removes the evil from you, lo ! a party of you associate others with their Lord;

## لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۖ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ﴿55﴾

We have bestowed on them	آتَيْنَاهُمْ ۖ	That which	بِمَا	So they deny	لِيَكْفُرُوا
You come to know	تَعْلَمُونَ	But will	فَسَوْفَ	Then enjoy yourselves	فَتَمَتَّعُوا ۖ

Translit	<i>Liyakfurū Bimā 'Ātaynāhum Fatamatta`ū Fasawfa Ta`lamūna</i>
AhmedAli	تاکہ جو نعمتیں ہم نے انہیں دی تھیں ان کی ناشکری کریں خیر نفع اٹھا لو آگے چل کر معلوم کر لو گے
Jalandhry	تاکہ جو (نعمتیں) ہم نے ان کو عطا فرمائی ہیں ان کی ناشکری کریں تو (مشرکوں) دنیا میں فائدے اٹھا لو۔ عنقریب تم کو (اس کا انجام) معلوم ہو جائے گا



# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

YusufAli	(As if) to show their ingratitude for the favours We have bestowed on them! Then enjoy (your brief day); but soon will ye know (your folly)!
M.Khan	So (as a result of that ) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).
Pickthal	So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know.
Shakir	So that they be ungrateful for what We have given them; then enjoy yourselves; for soon will you know

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۚ تَاللَّهِ لَتَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾

Not	لَا	Unto what	لِمَا	And they assign	وَيَجْعَلُونَ
From what	مِمَّا	A portion	نَصِيبًا	They know	يَعْلَمُونَ
You shall certainly be asked	لَتَسْأَلَنَّ	By Allah	تَاللَّهِ	We provided them	رَزَقْنَاهُمْ ۚ
To fabricate	تَفْتَرُونَ	You used	كُنْتُمْ	About what	عَمَّا

Translit	<i>Wa Yaj`alūna Limā Lā Ya`lamūna Naṣībāan Mimmā Razaqnāhum Ta-Allāhi Latus'alunna `Ammā Kuntum Taftarūna</i>
AhmedAli	اور جنہیں وہ جانتے بھی نہیں ان کے لیے ہماری دی ہوئی چیزوں میں سے ایک حصہ مقرر کرتے ہیں اللہ کی قسم البتہ تم سے ان بہتانوں کی ضرورت باز پرس ہوگی
Jalandhry	اور ہمارے دیئے ہوئے مال میں سے ایسی چیزوں کا حصہ مقرر کرتے ہیں جن کو جانتے ہی نہیں۔ (کافرو) خدا کی قسم کہ جو تم افتراء کرتے ہو اس کی تم سے ضرورت پرس ہوگی
YusufAli	And they (even) assign, to things they do not know, a portion out of that which we have bestowed for their sustenance! By Allah, ye shall certainly be called to account for your false inventions.
M.Khan	And they assign a portion of that which We have provided them unto what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate.
Pickthal	And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning (all) that ye used to invent.
Shakir	And they set apart for what they do not know a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۚ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

Daughters	الْبَنَاتِ	Unto Allah	لِلَّهِ	And they assign	وَيَجْعَلُونَ
What	مَا	And unto themselves	وَلَهُمْ	Glorified is He	سُبْحَانَهُ ۚ
				They desire	يَشْتَهُونَ

Translit	<i>Wa Yaj`alūna Lillāhi Al-Banāti Subhānahu Wa Lahum Mā Yashtahūna</i>
AhmedAli	اور اللہ کے لیے بیٹیاں ٹھہراتے ہیں وہ اس سے پاک ہے اور اپنے لیے خود دل چاہتا ہے
Jalandhry	اور یہ لوگ خدا کے لیے تو بیٹیاں تجویز کرتے ہیں۔ (اور) وہ ان سے پاک ہے اور اپنے لیے (بیٹے) جو مرغوب و دلپسند ہیں
YusufAli	And they assign daughters for Allah!— Glory be to Him!— and for themselves (sons— the issue) they desire!

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

M.Khan	And they assign daughters unto Allāh! Glorified (and Exalted) is He above all that they associate with Him! . And unto themselves what they desire;
Pickthal	And they assign unto Allah daughters - Be He glorified! - and unto themselves what they desire;
Shakir	And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.

## وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

To any of them	أَحَدُهُمْ	The news is brought	بُشِّرَ	And when	وَإِذَا
His face	وَجْهُهُ	Remains	ظَلَّ	Of female	بِالْأُنْثَىٰ
(is) filled with inward grief	كَظِيمٌ	And he	وَهُوَ	Dark	مُسْوَدًّا

Translit	Wa 'Idhā Bushshira 'Aḥaduhum Bil-'Unthā Zalla Wajhuhu Muswaddāan Wa Huwa Kaẓīmun
AhmedAli	اور جب ان میں سے کسی کی بیٹی کی خوشخبری دی جائے اس کا منہ سیاہ ہو جاتا ہے اور وہ غمگین ہوتا ہے
Jalandhry	حالانکہ جب ان میں سے کسی کو بیٹی (کے پیدا ہونے) کی خبر ملتی ہے تو اس کا منہ (غم کے سبب) کالا پڑ جاتا ہے اور (اس کے دل کو دیکھو تو) وہ اندوہناک ہو جاتا ہے
YusufAli	When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!
M.Khan	And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!
Pickthal	When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth in, wardly.
Shakir	And when a daughter is announced to one of them his face becomes black and he is full of wrath.

## يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

The people	الْقَوْمِ	From	مِنْ	He hides himself	يَتَوَارَىٰ
(of) what	مَا	The evil	سُوءِ	Because of	مِنْ
Shall he keep it (her)	أَيُمْسِكُهُ	Whereof	بِهِ ۚ	He has been informed	بُشِّرَ
Bury it (her)	يَدُسُّهُ	Or	أَمْ	With dishonour	عَلَىٰ هُونٍ
Certainly	أَلَا	The earth	التُّرَابِ ۗ	In	فِي
They decide	يَحْكُمُونَ	(is) what	مَا	Evil	سَاءَ

Translit	Yatawārā Mina Al-Qawmi Min Sū'i Mā Bushshira Bihi 'Ayumsikuhu 'Alā Hūnin 'AmYadussuhu Fī At-Turābi 'Alā Sā'a Mā Yahkumūna
AhmedAli	اس خوشخبری کی برائی باعث لوگوں سے چھپتا پھرتا ہے آیا اسے ذلت قبول کر کے رہنے دے یا اس کو مٹی میں دفن کر دے دیکھو کیا ہی برا فیصلہ کرتے ہیں
Jalandhry	اور اس خبر بد سے (جو وہ سنتا ہے) لوگوں سے چھپتا پھرتا ہے (اور سوچتا ہے) کہ آیا ذلت برداشت کر کے لڑکی کو زندہ رہنے دے یا زمین میں گاڑ دے۔ دیکھو

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	یہ جو تم کو برا کرتے ہیں بہت بری ہے
YusufAli	With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?
M.Khan	He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision.
Pickthal	He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment.
Shakir	He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّىِّ ۖ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

Believe	يُؤْمِنُونَ	Not	لَا	For those who	لِّلَّذِينَ
(is) an evil	السَّوِّىِّ	Description	مَثَلُ	In the Hereafter	بِالْآخِرَةِ
The highest	الْأَعْلَىٰ	(is) description	الْمَثَلُ	And for Allah	وَلِلَّهِ
The All-Wise	الْحَكِيمُ	(is) the All-Mighty	الْعَزِيزُ	And He	وَهُوَ

Translit	Lilladhīna Lā Yu'uminūna Bil-'Ākhirati Mathalu As-Saw'i Wa Lillahi Al-Mathalu Al-'A'la Wa Huwa Al-'Azīzu Al-Hakīmu
AhmedAli	جو آخرت کو نہیں مانتے ان کی بری مثال ہے اور اللہ کی شان سب سے بلند ہے اور وہی زبردست حکمت والا ہے
Jalandhry	جو لوگ آخرت پر ایمان نہیں رکھتے ان ہی کے لیے بری باتیں (شایان) ہیں۔ اور خدا کو صفت اعلیٰ (زیب دہتی ہے) اور وہ غالب حکمت والا ہے
YusufAli	To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, Full of Wisdom.
M.Khan	For those who believe not in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.
Pickthal	For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.
Shakir	For those who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

Allah	اللَّهُ	(were to) seize	يُؤَاخِذُ	And if	وَلَوْ
Not	مَا	For their wrong-doing	بِظُلْمِهِمْ	Mankind	النَّاسَ
(of)	مِنْ	On it	عَلَيْهَا	He would leave	تَرَكَ
He postpones them	يُؤَخِّرُهُمْ	But	وَلَكِنْ	A single (moving) living creature	دَابَّةٍ
An appointed	مُسَمًّى	Term	أَجَلٍ	Form	إِلَىٰ

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Their term	أَجَلُهُمْ	Comes	جَاءَ	And when	فَإِذَا
An hour	سَاعَةً ۖ	They can delay it	يَسْتَأْخِرُونَ	Neither	لَا
		They can advance it	يَسْتَقْدِمُونَ	Nor	وَلَا

Translit	Wa Law Yu'ūākhidhu Allāhu An-Nāsa Biẓulmihim Mā Taraka `Alayhā Min Dābbatin Wa LakinYu'uakhhiruhum `Ilā `Ajalin Musammāan Fa'idhā Jā'a `Ajaluhum Lā Yasta'khirūna Sā`atanWa Lā Yastaqdimūna				
AhmedAli	اور اگر اللہ لوگوں کو انکی بے انسانی پر پکڑے تو زمین پر کسی جاندار کو نہ چھوڑے لیکن ایک مدت مقرر تک انہیں ملت دیتا ہے پھر جب ان کا وقت آتا ہے تو نہ ایک گھڑی پیچھے ہٹ سکتے ہیں اور نہ آگے بڑھ سکتے ہیں				
Jalandhry	اور اگر خدا لوگوں کو ان کے ظلم کے سبب پکڑنے لگے تو ایک جاندار کو زمین پر نہ چھوڑے لیکن ان کو ایک وقت مقرر تک ملت دیے جاتا ہے۔ جب وہ وقت آجاتا ہے تو ایک گھڑی نہ پیچھے رہ سکتے ہیں نہ آگے بڑھ سکتے ہیں				
YusufAli	If Allah were to punish men for their wrongdoing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: when their Term expires they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).				
M.Khan	And if Allāh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).				
Pickthal	If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it).				
Shakir	And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).				

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

What	مَا	To Allah	لِلَّهِ	And they assign	وَيَجْعَلُونَ
Their tongues	أَلْسِنَتُهُمْ	And describe (assert)	وَتَصِفُ	They dislike	يَكْرَهُونَ
Will be theirs	هُمْ	That	أَنَّ	The falsehood	الْكَذِبَ
Doubt	جَرَمَ	No	لَا	The better things	الْحُسْنَىٰ ۖ
(is) the Fire	النَّارَ	For them	هُمْ	That	أَنَّ
		(will be) left neglected	مُفْرَطُونَ	And that they	وَأَنَّهُمْ

Translit	Wa Yaj`alūna Lillāhi Mā Yakrahūna Wa Taṣifū `Alsīnatuhumu Al-Kadhibā `Anna Lahumu Al-Ḥusnā Lā Jarama `Anna Lahumu An-Nāra Wa `Annahum Mufratūna				
AhmedAli	اور اللہ کے لیے وہ چیزیں تجویز کرتے ہیں جنہیں آپ بھی پسند نہیں کرتے اور زبان سے جھوٹے دعوے کرتے ہیں کہ آخرت کی بھلائی انہیں کے لیے ہے اسیں شک نہیں کہ ان کے لیے آگ ہے اور بے شک وہ سب سے پہلے دوزخ میں بھیجے جائیں گے				

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Jalandhry	اور یہ خدا کے لیے ایسی چیزیں تجویز کرتے ہیں جن کو خود ناپسند کرتے ہیں اور زبان سے جھوٹ بکے جاتے ہیں کہ ان کو (قیامت کے دن) بھلائی (یعنی نجات) ہوگی۔ کچھ شک نہیں کہ ان کے لیے (دوزخ کی) آگ (تیار) ہے اور یہ (دوزخ میں) سب سے آگے بھیجے جائیں گے
Yusuf Ali	They attribute to Allah what they hate (for themselves) And their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!
M.Khan	They assign to Allāh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (Tafsir Al-Qurtubī).
Pickthal	And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.
Shakir	And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.

تَاللّٰهِ لَقَدْ اَرْسَلْنَا اِلٰى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ اَلِيمٌ ﴿٦٣﴾

We have sent	اَرْسَلْنَا	Indeed	لَقَدْ	By Allah	تَاللّٰهِ
Before you	مِّنْ قَبْلِكَ	The nations	اُمَمٍ	To	اِلٰى
Satan	الشَّيْطَانُ	To them	هُمْ	Then made fair-seeming	فَزَيَّنَ
Is their helper	وَلِيُّهُمْ	So he	فَهُوَ	Their deeds	اَعْمَالَهُمْ
Forment	عَذَابٌ	And theirs (will be)	وَلَهُمْ	Today	الْيَوْمَ
				A painful	اَلِيمٌ

Translit	<i>Ta-Allāhi Laqad 'Arsalnā 'Ilā 'Umamin Min Qablika Fazayyana Lahumu Ash-Shayṭānu 'A mālahum Fahuwa Walīyuhumu Al-Yawma Wa Lahum 'Adhābun 'Alīmun</i>
Ahmed Ali	اللہ کی قسم ہے! ہم نے تجھ سے پہلے بھی قوموں میں رسول بھیجے تھے پھر شیطان نے لوگوں کو ان کی بد اعمالیاں اچھی کر دکھائیں سو آج بھی ان کا وہی دوست ہے اور ان کے لیے دردناک عذاب ہے
Jalandhry	خدا کی قسم ہم نے تم سے پہلے امتوں کی طرف بھی پیغمبر بھیجے تو شیطان نے ان کے کردار (ناشائستہ) ان کو آراستہ کر دکھائے تو آج بھی وہی ان کا دوست ہے اور ان کے لیے عذاب الیم ہے
Yusuf Ali	By Allah, We (also) sent (our apostles) to peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: he is their patron today, but they shall have a most grievous Penalty.
M.Khan	By Allāh, We indeed sent (Messengers) to the nations before you (O Muhammad SAW), but Shaitān (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs will be a painful torment.
Pickthal	By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fairseeming unto them. So he is their patron this day, and theirs will be a painful doom.
Shakir	By Allah, most certainly We sent (messengers) to nations before you, but the Shaitan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۖ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

﴿64﴾

وَمَا	وَمَا	وَمَا	وَمَا	وَمَا	وَمَا
الْكِتَابَ	الْكِتَابَ	الْكِتَابَ	الْكِتَابَ	الْكِتَابَ	الْكِتَابَ
لَهُمْ	لَهُمْ	لَهُمْ	لَهُمْ	لَهُمْ	لَهُمْ
فِيهِ ۖ	فِيهِ ۖ	فِيهِ ۖ	فِيهِ ۖ	فِيهِ ۖ	فِيهِ ۖ
لِقَوْمٍ	لِقَوْمٍ	لِقَوْمٍ	لِقَوْمٍ	لِقَوْمٍ	لِقَوْمٍ

Translit	Wa Mā 'Anzalnā `Alayka Al-Kitāba 'Illā Litubayyina Lahumu Al-Ladhī Akhtalafū Fīhi Wa Hudāan Wa Raḥmatan Liqawmin Yu'uminūna
AhmedAli	اور ہم نے اسی لیے تم پر کتاب اتاری ہے کہ تو انہیں وہ چیز کھول کر سنا دے جس میں وہ جھگڑ رہے ہیں اور ایمانداروں کے لیے ہدایت اور رحمت بھی ہے
Jalandhry	اور ہم نے جو تم پر کتاب نازل کی ہے تو اس کے لیے جس امر میں ان لوگوں کو اختلاف ہے تم اس کا فیصلہ کر دو۔ اور (یہ) مومنوں کے لیے ہدایت اور رحمت ہے
YusufAli	And We sent down the Book to thee for the express purpose that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.
M.Khan	And We have not sent down the Book (the Qur'an) to you (O Muhammad SAW), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.
Pickthal	And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.
Shakir	And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.

وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ

﴿65﴾

وَاللَّهُ	وَاللَّهُ	وَاللَّهُ	وَاللَّهُ	وَاللَّهُ	وَاللَّهُ
السَّمَاءِ	السَّمَاءِ	السَّمَاءِ	السَّمَاءِ	السَّمَاءِ	السَّمَاءِ
بِهِ	بِهِ	بِهِ	بِهِ	بِهِ	بِهِ
مَوْتِهَا ۚ	مَوْتِهَا ۚ	مَوْتِهَا ۚ	مَوْتِهَا ۚ	مَوْتِهَا ۚ	مَوْتِهَا ۚ
ذَلِكَ	ذَلِكَ	ذَلِكَ	ذَلِكَ	ذَلِكَ	ذَلِكَ
يَسْمَعُونَ	يَسْمَعُونَ	يَسْمَعُونَ	يَسْمَعُونَ	يَسْمَعُونَ	يَسْمَعُونَ

Translit	Wa Allāhu 'Anzala Mina As-Samā'i Mā'an Fa'aḥyā Bihi Al-'Arḍa Ba'da Mawtihā 'Inna FīDhālika La'āyatan Liqawmin Yasma'ūna
AhmedAli	اور اللہ نے آسمان سے پانی اتارا پھر اس سے مردہ زمین کو زندہ کر دیا اس میں ان لوگوں کے لیے نشانی ہے جو سنتے ہیں

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Sura # 16 – 128 Verses - Makkah

سورة النحل

Jalandhry	اور خدا ہی نے آسمان سے پانی برسا یا پھر اس سے زمین کو اس کے مرنے کے بعد زندہ کیا۔ بے شک اس میں سننے والوں کے لیے نشانی ہے
Yusuf Ali	And Allah sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen.
M.Khan	And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).
Pickthal	Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear.
Shakir	And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for a people who would listen.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا  
لِّلشَّارِبِينَ ﴿٦٦﴾

In	فِي	For you	لَكُمْ	And verily	وَإِنَّ
We give you to drink	نُسْقِيكُمْ	(is) a lesson	لَعِبْرَةً ۖ	The cattle	الْأَنْعَامِ
Their bellies	بُطُونِهِ	(is) in	فِي	Of that which	مِمَّا
Excretions	فَرْثٍ	Between	بَيْنِ	From	مِنْ
Pure	خَالِصًا	Milk	لَبَنًا	And blood	وَدَمٍ
		To the drinkers	لِّلشَّارِبِينَ	Palatable	سَائِغًا

Translit	Wa 'Inna Lakum Fī Al-'An`ām La`ibratan Nusqikum Mimmā Fī Buṭūnihi Min Bayni Farthin Wa Damin Labanāan Khālīṣāan Sā'ighāan Lilshshāribīna
Ahmed Ali	اور بے شک تمہارے لیے چارپایوں میں سوچنے کی جگہ ہے ہم نے ان کے جسم سے خون اور گوبر کے درمیان خالص دودھ پیدا کر دیتے ہیں جو پینے والوں کے لیے خوشگوار ہے
Jalandhry	اور تمہارے لیے چارپایوں میں بھی (مقام) عبرت (وغور) ہے کہ ان کے پیٹوں میں جو گوبر اور لہو ہے اس سے ہم تم کو خالص دودھ پلاتے ہیں جو پینے والوں کے لیے خوشگوار ہے
Yusuf Ali	And verily in cattle (too) will ye find an instructive Sign. From what is within their bodies, between excretions and blood, We produce for your drink, milk, pure and agreeable to those who drink it.
M.Khan	And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.
Pickthal	And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.
Shakir	And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies-- from betwixt the feces and the blood-- pure milk, easy and agreeable to swallow for those who drink.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾



# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

(of) the date-palms	النَّخِيلِ	The fruits	فَرَمَاتٍ	And from	وَمِنْ
Of it	مِنْهُ	You derive (make)	تَتَّخِذُونَ	And the grapes	وَالْأَعْنَابِ
Goodly	حَسَنًا ۖ	And provision	وَرِزْقًا	Strong drink	سَكْرًا
(is) indeed a sign	لَايَةً	Therein	فِي ذَلِكَ	Verily	إِنَّ
		Who think	يَعْقِلُونَ	For people	لِقَوْمٍ

Translit	Wa Min Thamarāti An-Nakhīlī Wa Al-'A'nābī Tattakhidhūna Minhu Sakarāan Wa Rizqāan Ḥasanāan 'Inna Fī Dhālika La'āyatan Liqawmin Ya`qilūna				
AhmedAli	اور کھجور اور انگور کے پھلوں سے نشہ اور اچھی غذا بھی بناتے ہو اس میں لوگوں کے لیے نشانی ہے جو سمجھتے ہیں				
Jalandhry	اور کھجور اور انگور کے میووں سے بھی (تم پینے کی چیزیں تیار کرتے ہو کہ ان سے شراب بناتے ہو) اور عمدہ رزق (کھاتے ہو) جو لوگ سمجھ رکھتے ہیں ان کے لیے ان (چیزوں) میں (قدرت خدا کی) نشانی ہے				
YusufAli	And from the fruit of the date-palm and the vine, ye get out wholesome drink, and food: behold in this also is a Sign for those who are wise.				
M.Khan	And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.				
Pickthal	And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent for people who have sense.				
Shakir	And of the fruits of the palms and the grapes-- you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder.				

## وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

(to)	إِلَىٰ	Your Lord	رَبُّكَ	And inspired	وَأَوْحَىٰ
Take you	اتَّخِذِي	(saying) that	أَنْ	The bee	النَّحْلِ
Habitations	بُيُوتًا	The mountains	الْجِبَالِ	From (in)	مِنْ
And in what	وَمِمَّا	The trees	الشَّجَرِ	And in	وَمِنْ
				They erect	يَعْرِشُونَ

Translit	Wa 'Awhā Rabbuka 'Ilā An-Nahli 'Ani Attakhidhī Mina Al-Jibālī Buyūtāan Wa Mina Ash-Shajari Wa Mimmā Ya`rishūna				
AhmedAli	اور تیرے رب نے شہد کی مکھی کو علم دیا کہ پہاڑوں میں اور درختوں میں اور ان چھتوں میں گھر بنائے جو اس کے لیے بناتے ہیں				
Jalandhry	اور تمہارے پروردگار نے شہد کی مکھیوں کو ارشاد فرمایا کہ پہاڑوں میں اور درختوں میں اور اچھی اچھی چھتریوں میں جو لوگ بناتے ہیں گھر بنا				
YusufAli	And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations;				
M.Khan	And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.				
Pickthal	And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;				
Shakir	And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:				



ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ  
فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿69﴾

ثم	كُلِي	Then	ثم	عَلِي	Of
كُلِّ	الثَّمَرَاتِ	All	فَاسْلُكِي	فَاسْلُكِي	And follow
سُبُلَ	رَبِّكِ	They ways	ذُلُلًا	ذُلُلًا	Made easy
يَخْرُجُ	مِنْ	Comes forth	شَرَابٌ	شَرَابٌ	Drink
مُخْتَلِفٌ	أَلْوَانُهُ	Varying	فِيهِ	فِيهِ	Wherein
شِفَاءٌ	لِلنَّاسِ	(is) healing	إِنَّ	إِنَّ	Verily
فِي	ذَلِكَ	In	لَآيَةً	لَآيَةً	(is) indeed a sign

Translit	Thumma Kulī Min Kulli Ath-Thamarāti Fāslukī Subulā Rabbikī Dhululāan Yakhruju MinBuṭūnihā Sharābun Mukhtalifun 'Alwānuhu Fīhi Shifā'un Lilnnāsi 'Inna Fī Dhālika La'āyatan Liqawmin Yatafakkarūna
AhmedAli	پھر ہر قسم کے میوں سے کھا پھر اپنے رب کی تجویز کردہ آسان راہوں پر چل ان کے پیٹ سے پینے کی چیز نکلتی ہے جس کے رنگ مختلف ہیں اس میں لوگوں کے لیے شفا ہے بے شک اس میں ان لوگوں کے لیے نشانی ہے جو سوچتے ہیں
Jalandhry	اور ہر قسم کے میوے کھا۔ اور اپنے پروردگار کے صاف رستوں پر چلی جا۔ اس کے پیٹ سے پینے کی چیز نکلتی ہے جس کے مختلف رنگ ہوتے ہیں اس میں لوگوں (کے کئی امراض) کی شفا ہے۔ بے شک سوچنے والوں کے لیے اس میں بھی نشانی ہے
YusufAli	Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.
M.Khan	"Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.
Pickthal	Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect.
Shakir	Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمَرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ  
إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿70﴾

وَاللَّهُ	خَلَقَكُمْ	And Allah	ثُمَّ	ثُمَّ	Then
يَتَوَفَّاكُمْ	وَمِنْكُمْ	He will cause you to die	مَنْ	مَنْ	(there are) some who

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سورة النحل

		To	إِلَى	Are sent back	يُرَدُّ
So that	لِكَيْ	(of) age (senility)	الْعُمُرِ	The worst	أَزْدَلْ
After	بَعْدَ	He knows	يَعْلَمَ	Not	لَا
Truly	إِنَّ	Anything	شَيْئًا	Having known	عِلْمٍ
All-Powerful	قَدِيرٌ	(is) All-Knowing	عَلِيمٌ	Allah	اللَّهُ

Translit	Wa Allāhu Khalaqakum Thumma Yatawaffākum Wa Minkum Man Yuraddu 'Ilā 'Ardhali Al- 'Umuri Likay Lā Ya`lama Ba`da 'Ilmin Shay'āan 'Inna Allāha `Alīmun Qadīrun				
AhmedAli	اور اللہ نے تمہیں پیدا کیا پھر وہی تمہیں مارتا ہے اور کوئی تم میں سے نکمی عمر تک پہنچایا جاتا ہے جو سمجھ دار ہونے کے بعد نادان ہو جاتا ہے بے شک اللہ جاننے والا قدرت والا ہے				
Jalandhry	اور خدا ہی نے تم کو پیدا کیا۔ پھر وہی تم کو موت دیتا ہے اور تم میں بعض ایسے ہوتے ہیں کہ نہایت خراب عمر کو پہنچ جاتے ہیں اور (بہت کچھ) جاننے کے بعد ہر چیز سے بے علم ہو جاتے ہیں۔ بے شک خدا (سب کچھ) جاننے والا (اور) قدرت والا ہے				
YusufAli	It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.				
M.Khan	And Allāh has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allāh is All-Knowing, All-Powerful.				
Pickthal	And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.				
Shakir	And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful.				

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ ۖ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ  
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۖ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

Some of you	بَعْضُكُمْ	Has preferred	فَضَّلَ	And Allah	وَاللَّهُ
In	فِي	Others	بَعْضٍ	Above	عَلَى
Those who	الَّذِينَ	Then, not	فَمَا	Provisions (wealth)	الرِّزْقِ ۖ
Their wealth	رِزْقِهِمْ	Will hand over	بِرَادِّي	Are preferred	فُضِّلُوا
Possess	مَلَكَتْ	What	مَا	To	عَلَى
Thereof	فِيهِ	So that they are	فَهُمْ	Their right hands	أَيْمَانُهُمْ
(Of) Allah	اللَّهُ	Do then, the grace	أَفَبِنِعْمَةِ	Equal	سَوَاءٌ ۖ
				They deny	يَجْحَدُونَ

Translit	Wa Allāhu Fadḍala Ba`ḍakum `Alā Ba`ḍin Fī Ar-Rizqi Famā Al-Ladhīna Fuddlū Birāddī Rizqihim `Alā Mā Malakat 'Aymānuhum Fahum Fīhi Sawā'un 'Afabini`mati Allāhi Yajhādūna				
AhmedAli	اور اللہ نے تم میں سے بعض کو بعض پر روزی میں فضیلت دی پھر جنہیں فضیلت دی گئی وہ اپنے حصہ کا مال اپنے غلاموں کو دینے والے نہیں کہ وہ اس				

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Sura # 16 – 128 Verses - Makkah

سورة النحل

	میں برابر ہو جائیں پھر کیا اللہ کی نعمت کا انکار کرتے ہیں
Jalandhry	اور خدا نے رزق (دولت) میں بعض کو بعض پر فضیلت دی ہے تو جن لوگوں کو فضیلت دی ہے وہ اپنا رزق اپنے مملوکوں کو تودے ڈالنے والے میں نہیں کہ سب اس میں برابر ہو جائیں۔ تو کیا یہ لوگ نعمت الہی کے منکر ہیں
YusufAli	Allah has bestowed His gifts of sustenance more freely on some of you than on others; those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?
M.Khan	And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh?
Pickthal	And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?
Shakir	And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess so that they should be equal therein; is it then the favor of Allah which they deny?

وَاللّٰهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

(to) you	لَكُمْ	Has given	جَعَلَ	And Allah	وَاللّٰهُ
Wives	أَزْوَاجًا	Your own kind	أَنْفُسِكُمْ	Of	مِنْ
From	مِنْ	(to) you	لَكُمْ	And has given	وَجَعَلَ
And grand sons	وَحَفَدَةً	Sons	بَنِينَ	Your wives	أَزْوَاجَكُمْ
Good things	الطَّيِّبَاتِ ۚ	Of	مِنْ	And has provided you	وَرَزَقَكُمْ
And the Favour	وَبِنِعْمَتِ	They believe	يُؤْمِنُونَ	Do then, in false (deities)	أَفَبِالْبَاطِلِ
deny	يَكْفُرُونَ	They	هُمْ	(of) Allah	اللّٰهُ

Translit	Wa Allāhu Ja`ala Lakum Min 'Anfusikum 'Azwājāan Wa Ja`ala Lakum Min 'Azwājikum Banīna Wa Ḥafadatan Wa Razaqakum Mina Aṭ-Ṭayyibāti 'Afabīlbāṭili Yu'uminūna Wa Bini' mati Allāhi Hum Yakfurūna
AhmedAli	اور اللہ نے تمہارے واسطے تمہاری ہی قسم سے عورتیں پیدا کیں اور تمہیں تمہاری عورتوں سے بیٹے اور پوتے دیئے اور تمہیں کھانے کے لیے اچھی چیزیں دیں پھر کیا بھوٹی باتیں تو مان لیتے ہیں اور اللہ کی نعمتوں کا انکار کرتے ہیں
Jalandhry	اور خدا ہی نے تم میں سے تمہارے لیے عورتیں پیدا کیں اور عورتوں سے تمہارے بیٹے اور پوتے پیدا کیے اور کھانے کو تمہیں پاکیزہ چیزیں دیں۔ تو کیا بے اصل چیزوں پر اعتقاد رکھتے اور خدا کی نعمتوں سے انکار کرتے ہیں
YusufAli	And Allah has made for you mates (and companions) of your own nature. And made for you out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?—
M.Khan	And Allâh has made for you Azwaj (makes or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and

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Sura # 16 – 128 Verses - Makkah

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	deny the Favour of Allāh (by not worshipping Allāh Alone).
Pickthal	And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?
Shakir	And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ

﴿73﴾

Allah	اللَّهُ	Others besides	مِنْ دُونِ	And they worship	وَيَعْبُدُونَ
Do own	يَمْلِكُ	Not	لَا	Which	مَا
From	مِنْ	Any provision	رِزْقًا	For them	لَهُمْ
Anything	شَيْئًا	And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
		Can they	يَسْتَطِيعُونَ	Nor	وَلَا

Translit	Wa Ya 'budūna Min Dūni Allāhi Mā Lā Yamliku Lahum Rizqāan Mina As-Samāwāti Wa Al-'Arḍi Shay'āan Wa Lā Yastaṭī'ūna
AhmedAli	اور اللہ کے سوا ان کی عبادت کرتے ہیں جو آسمانوں اور زمین سے انہیں رزق پہنچانے میں کچھ بھی اختیار نہیں رکھتے اور نہ رکھ سکتے ہیں
Jalandhry	اور خدا کے سوا ایسوں کو پوجتے ہیں جو ان کو آسمانوں اور زمین میں روزی دینے کا ذرا بھی اختیار نہیں رکھتے اور نہ کسی اور طرح کا مقدور رکھتے ہیں
YusufAli	And worship others than Allah such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power?
M.Khan	And they worship others besides Allāh, - such as do not and cannot own any provision for them from the heavens or the earth.
Pickthal	And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.
Shakir	And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿74﴾

For Allah	لِلَّهِ	Put forward	تَضْرِبُوا	So not	فَلَا
Allah	اللَّهُ	Truly	إِنَّ	Similitudes	الْأَمْثَالَ ۚ
Not	لَا	And you	وَأَنْتُمْ	Knows	يَعْلَمُ
				know	تَعْلَمُونَ

Translit	Falā Taḍribū Lillāhi Al-'Amthāla 'Inna Allāha Ya'lamu Wa 'Antum Lā Ta'lamūna
AhmedAli	پس اللہ کے لئے مثالیں نہ گھڑو بے شک اللہ جانتا ہے اور تم نہیں جانتے

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Jalandhry	تو (لوگو) خدا کے بارے میں (غلط) مثالیں نہ بناؤ۔ (صحیح مثالوں کا طریقہ) خدا ہی جانتا ہے اور تم نہیں جانتے
YusufAli	Invent not similitudes for Allah: for Allah knoweth, and ye know not.
M.Khan	So put not forward similitudes for Allāh (as there is nothing similar to Him, nor He resembles anything). Truly! Allāh knows and you know not.
Pickthal	So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.
Shakir	Therefore do not give likenesses to Allah; surely Allah knows and you do not know.

﴿ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ ﴿75﴾

ضَرَبَ	Puts forward	اللَّهُ	Allah	مَثَلًا	The example
عَبْدًا	A slave	مَمْلُوكًا	Under the possession (of another)	لَا	Not
يَقْدِرُ	Has power	عَلَى	Over	شَيْءٍ	Anything
وَمَنْ	And a man on whom	رَزَقْنَاهُ	We provided him	مِنَّْا	From Us
رِزْقًا	Provision	حَسَنًا	A good	فَهُوَ	And he
يُنْفِقُ	Spends	مِنْهُ	Thereof	سِرًّا	Secretly
وَجَهْرًا ۖ	And openly	هَلْ	Can	يَسْتَوُونَ ۚ	They be equal
الْحَمْدُ	All praise is due	لِلَّهِ ۚ	To Allah	بَلْ	Nay
أَكْثَرُهُمْ	But most of them	لَا	Not	يَعْلَمُونَ	know

Translit	<i>Daraba Allāhu Mathalāan `Abdāan Mamlūkāan Lā Yaqdiru `Alā Shay'in Wa Man Razaqnāhu Minnā Rizqāan Ḥasanāan Fahuwa Yunfiq Minhu Sirrāan Wa Jahrāan Hal Yastawūna Al-Ḥamdu Lillāhi Bal 'Aktharuhum Lā Ya`lamūna</i>
AhmedAli	اللہ ایک مثال بیان فرماتا ہے ایک غلام ہے کسی دوسرے کی ملک میں جو کسی چیز کا اختیار نہیں رکھتا اور ایک دوسرا آدمی ہے جس نے اچھی روزی دے رکھی ہے اور وہ ظاہر اور پوشیدہ اسے خرچ کرتا ہے کیا دونوں برابر ہیں سب تعریف اللہ کے لیے ہے مگر اکثر ان میں سے نہیں جانتے
Jalandhry	خدا ایک اور مثال بیان فرماتا ہے کہ ایک غلام ہے جو (بالکل) دوسرے کے اختیار میں ہے اور کسی چیز پر قدرت نہیں رکھتا اور ایک ایسا شخص ہے جس کو ہم نے اپنے ہاں سے (بہت سا) مال طیب عطا فرمایا ہے اور وہ اس میں سے (رات دن) پوشیدہ اور ظاہر خرچ کرتا رہتا ہے تو کیا یہ دونوں شخص برابر ہیں؟ (ہرگز نہیں) الحمد للہ لیکن ان میں سے اکثر لوگ نہیں سمجھ رکھتے
YusufAli	Allah sets forth the Parable (of two men: one) a slave under the dominion of another; he has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from ourselves, and he spends thereof, (freely), privately and publicly: are the two equal? (By no means); praise be to Allah. But most of them understand not.
M.Khan	Allāh puts forward the example (of two men — a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allāh. Nay! (But) most of them know not.
Pickthal	Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and

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	openly. Are they equal? Praise be to Allah! But most of them know not.
Shakir	Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ ۖ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

An example	مَثَلًا	Allah	اللَّهُ	And puts forth	وَضَرَبَ
(is) dumb	أَبْكَمُ	One of them	أَحَدُهُمَا	(of) two men	رَجُلَيْنِ
Over	عَلَى	He has power	يَقْدِرُ	Not	لَا
A burden	كَلٌّ	And he is	وَهُوَ	Anything	شَيْءٍ
Whichever way	أَيْنَمَا	His master	مَوْلَاهُ	To	عَلَى
He brings	يَأْتِ	Not	لَا	He directs him	يُوَجِّهُهُ
Equal	يَسْتَوِي	Is	هَلْ	Good	بِخَيْرٍ ۖ
Commands	يَأْمُرُ	And the one who	وَمَنْ	He	هُوَ
On	عَلَى	And he(is)	وَهُوَ	Justice	بِالْعَدْلِ ۖ
		The Straight	مُسْتَقِيمٍ	Path	صِرَاطٍ

Translit	<i>Wa ʿDaraba Allāhu Mathalāan Rajulayni 'Aḥaduhumā 'Abkamū Lā Yaqdiru 'Alā Shay'in Wa Huwa Kallun 'Alā Mawlāhu 'Aynamā Yuwajjihu Lā Ya'ti Bikhayrin Hal Yastawī Huwa Wa Man Ya'muru Bil-'Adli Wa Huwa 'Alā Ṣirāṭin Mustaqīmīn</i>
AhmedAli	اور اللہ ایک اور مثال دو آدمیوں کی بیان فرماتا ہے ایک ان میں سے گونگا ہے کچھ بھی نہیں کر سکتا اور اپنے آقا پر ایک بوجھ ہے جہاں کہیں اسے بھیجے اس سے کوئی خوبی کی بات بن نہ آئے کیا یہ اور وہ برابر ہے جو لوگوں کو انصاف کا حکم دیتا ہے اور وہ خود بھی سیدھے راستے پر قائم ہے
Jalandhry	اور خدا ایک اور مثال بیان فرماتا ہے کہ دو آدمی میں ایک ان میں سے گونگا (اور دوسرے کی ملک) ہے (بے اختیار و ناتوان) کہ کسی چیز پر قدرت نہیں رکھتا۔ اور اپنے مالک کو دو بھر ہو رہا ہے وہ جہاں اُسے بھیجتا ہے (خیر سے کبھی) بھلائی نہیں لاتا۔ کیا ایسا (گونگا بہرا) اور وہ شخص جو (سننا بولتا اور) لوگوں کو انصاف کرنے کا حکم دیتا ہے اور خود سیدھے راستے پر چل رہا ہے دونوں برابر ہیں؟
YusufAli	Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a straight way?
M.Khan	And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islāmic Monotheism) who commands justice, and is himself on a Straight Path?
Pickthal	And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)?
Shakir	And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just,

and he (himself) is on the right path?

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

(of) the heavens	السَّمَاوَاتِ	The Unseen	غَيْبُ	And to Allah (belongs)	وَلِلَّهِ
The matter	أَمْرُ	And (is) not	وَمَا	And the earth	وَالْأَرْضِ ۖ
As a twinkling	كَلَمْحِ	But	إِلَّا	(of) the Hour	السَّاعَةِ
It (is)	هُوَ	Or	أَوْ	(of) the eye	الْبَصَرِ
Allah	اللَّهُ	Truly	إِنَّ	Nearer	أَقْرَبُ ۚ
Thing	شَيْءٍ	Every	كُلِّ	Over	عَلَىٰ
				(is) All-Powerful	قَدِيرٌ

Translit	Wa Lillahi Ghaybu As-Samāwāti Wa Al-'Ardi Wa Mā 'Amru As-Sā'ati 'Illā Kalamhi Al-Baṣari 'Aw Huwa 'Aqrabu 'Inna Allāha 'Alā Kulli Shay'in Qadīrun
AhmedAli	اور آسمانوں اور زمین کی پوشیدہ باتیں تو اللہ ہی کو معلوم ہیں اور قیامت کا معاملہ تو ایسا ہے جیسا آنکھ کا جھپکنا یا اس سے بھی قریب تر بے شک اللہ ہر چیز پر قادر ہے
Jalandhry	اور آسمانوں اور زمین کا علم خدا ہی کو ہے اور (خدا کے نزدیک) قیامت کا آنا یوں ہے جیسے آنکھ کا جھپکنا بلکہ اس سے بھی جلد تر۔ کچھ شک نہیں کہ خدا ہر چیز پر قادر ہے
YusufAli	To Allah belongeth the Mystery of the heavens and the earth. And the matter of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things.
M.Khan	And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allāh is Able to do all things.
Pickthal	And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.
Shakir	And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

Of	مِنْ	Brought you out	أَخْرَجَكُمْ	And Allah	وَاللَّهُ
Not	لَا	(of) your mothers	أُمَّهَاتِكُمْ	Bellies (wombs)	بُطُونٍ
And He gave	وَجَعَلَ	Anything	شَيْئًا	You know	تَعْلَمُونَ
And sight	وَالْأَبْصَارَ	Hearing	السَّمْعَ	To you	لَكُمْ



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Give thanks	تَشْكُرُونَ	That you might	لَعَلَّكُمْ	And hearts	وَالْأَفْئِدَةَ ۝
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Translit	Wa Allāhu 'Akhrajakum Min Buṭūni 'Ummahātikum Lā Ta`lamūna Shay'āan Wa Ja`ala Lakumu As-Sam`a Wa Al-'Abṣāra Wa Al-'Afīdata La`allakum Tashkurūna
AhmedAli	اور اللہ نے تمہیں تمہاری ماؤں کے پیٹ سے نکالا تم کسی چیز کو نہ جانتے تھے اور تمہیں کان اور آنکھیں اور دل دیئے تاکہ تم شکر کرو
Jalandhry	اور خدا ہی نے تم کو تمہاری ماؤں کے شکم سے پیدا کیا کہ تم کچھ نہیں جانتے تھے۔ اور اس نے تم کو کان اور آنکھیں اور دل (اور اُن کے علاوہ اور) اعصاب بخشے تاکہ تم شکر کرو
YusufAli	It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).
M.Khan	And Allāh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allāh).
Pickthal	And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.
Shakir	And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِقَوْمٍ يُؤْمِنُونَ ﴿79﴾

(to)	إِلَى	They see	يَرَوْا	Do not	أَلَمْ
In	فِي	Held (employed)	مُسَخَّرَاتٍ	The birds	الطَّيْرِ
None	مَا	(of) the sky	السَّمَاءِ	The midst	جَوْ
Allah	اللَّهُ ۚ	But	إِلَّا	Bolds them	يُمَسِّكُهُنَّ
This	ذَلِكَ	In	فِي	Verily	إِنَّ
Who believe	يُؤْمِنُونَ	For people	لِقَوْمٍ	(are) signs	لَآيَاتٍ

Translit	'Alam Yaraw 'Ilā Aṭ-Ṭayri Musakhkharātīn Fī Jawwi As-Samā'i Mā Yumsikuhunna 'Illā Allāhu 'Inna Fī Dhālika La'āyātīn Liqawmin Yu'uminūna
AhmedAli	کیا پرندوں کو نہیں دیکھتے کہ آسمان کی فضا میں تھمے ہوئے ہیں انہیں اللہ کے سوا کون تھامے ہوئے ہے بے شک اس میں بھی ایمانداروں کے لیے بڑی نشانیاں ہیں
Jalandhry	کیا ان لوگوں نے پرندوں کو نہیں دیکھا کہ آسمان کی ہوا میں گھرے ہوئے (اُڑتے رہتے) ہیں۔ ان کو خدا ہی تھامے رکھتا ہے۔ ایمان والوں کے لیے اس میں (بہت سی) نشانیاں ہیں
YusufAli	Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are Signs for those who believe.
M.Khan	Do they not see the birds held (flying) in the midst of the sky? None holds them but Allāh [none gave them the ability to fly but Allāh]. Verily, in this are clear Ayat (proofs and signs) for people who believe (in the Oneness of Allāh).
Pickthal	Have they not seen the birds obedient in mid-air? None holdeth them save Allah. Lo! herein, verily, are

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	portents for a people who believe.
Shakir	Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۖ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٨٠﴾

For you	لَكُمْ	Has made	جَعَلَ	And Allah	وَاللَّهُ
An abode	سَكَنًا	Your homes	بُيُوتِكُمْ	Of	مِنْ
Of	مِنْ	For you	لَكُمْ	And made	وَجَعَلَ
Tents (homes)	بُيُوتًا	(of) the cattle	الْأَنْعَامِ	The hides	جُلُودِ
(of) your travel	ظَعْنِكُمْ	The day	يَوْمَ	Which you find so light	تَسْتَخِفُّونَهَا
And of	وَمِنْ	(of) your stay	إِقَامَتِكُمْ ۖ	And the day	وَيَوْمَ
And hair	وَأَشْعَارِهَا	And fur	وَأَوْبَارِهَا	Their wools	أَصْوَابِهَا
For	إِلَىٰ	And comfort	وَمَتَاعًا	Furniture	أَثَاثًا
				A while	حِينٍ

Translit	<i>Wa Allāhu Ja`ala Lakum Min Buyūtikum Sakanāan Wa Ja`ala Lakum Min Julūdī Al-'An`āmi Buyūtāan Tastakhiffūnahā Yawma Ža`nikum Wa Yawma 'Iqāmatikum Wa Min 'Aṣwāfihā Wa 'Awbārihā Wa 'Ash`ārihā 'Athāthāan Wa Matā`ān 'Ilā Hīnin</i>
AhmedAli	اور اللہ نے تمہارے گھروں کو تمہارے لیے آرام کی جگہ بنایا ہے اور تمہارے لیے چارپایوں کی کھالوں سے نیچے بنائے جنہیں تم اپنے سفر اور قیام کے دن بلکے پاتے ہو اور بھیڑوں کی اون سے اور اونٹوں کی روؤں سے اور بکریوں کے بالوں سے کتنے ہی سامان اور مفید چیزیں وقت مقرر تک کے لیے بنا دیں
Jalandhry	اور خدا ہی نے تمہارے لیے گھروں کو رہنے کی جگہ بنایا اور اُسی نے چوپایوں کی کھالوں سے تمہارے لیے ڈیرے بنائے۔ جن کو تم سب دیکھ کر سفر اور حضر میں کام میں لاتے ہو اور ان کی اون، پٹم اور بالوں سے تم اسباب اور برتنے کی چیزیں (بناتے ہو جو) مدت تک (کام دیتی ہیں)
YusufAli	It is Allah who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibers (between wool and hair), and their hair rich stuff and articles of convenience (to serve you) for a time.
M.Khan	And Allāh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishings and articles of convenience (e.g. carpets, blankets), a comfort for a while.
Pickthal	And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, tent-houses which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.
Shakir	And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.

وَاللّٰهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ اُكُنَانًا وَجَعَلَ لَكُم سَرَائِلَ تَقِيْكُمْ  
الْحَرَّ وَسَرَائِلَ تَقِيْكُمْ بِاَسْكُم ۚ كَذٰلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ﴿٨١﴾

For you	لَكُمْ	Has made	جَعَلَ	And Allah	وَاللّٰهُ
Shades	ظِلَالًا	He has created	خَلَقَ	Out of that which	مِّمَّا
Of	مِّنَ	For you	لَكُمْ	And has made	وَجَعَلَ
And has made	وَجَعَلَ	Places of refuge	اُكُنَانًا	The mountains	الْجِبَالِ
To protect you	تَقِيْكُمْ	Garments	سَرَائِلَ	For you	لَكُمْ
To protect you	تَقِيْكُمْ	And coats of mail	وَسَرَائِلَ	From the heat	الْحَرَّ
He perfects	يُتِمُّ	Thus	كَذٰلِكَ	From your mutual violence	بِاَسْكُم ۚ
That you may	لَعَلَّكُمْ	Unto you	عَلَيْكُمْ	His Grace	نِعْمَتَهُ
				submit	تُسْلِمُوْنَ

Translit	Wa Allāhu Ja`ala Lakum Mimmā Khalaqa Žilālān Wa Ja`ala Lakum Mina Al-Jibālī 'AknānānWa Ja`ala Lakum Sarābīla Taqīkumu Al-Ĥarra Wa Sarābīla Taqīkum Ba'sakum Kadhālika Yutimmu Ni`matahu `Alaykum La'allakum Tuslimūna
AhmedAli	اور اللہ نے تمہارے لیے اپنی بنائی ہوئی چیزوں کے سائے بنا دیئے اور تمہارے لیے پہاڑوں میں چھپنے کی جگہیں بنادیں اور تمہارے لیے کرتے بنا دیئے جو تمہیں گرمی سے بچاتے ہیں اور زرمیں جو تمہیں لڑائی میں بچاتی ہیں اسی طرح اللہ اپنا احسان تم پر پورا کرتا ہے تاکہ تم فرمانبردار ہو جاؤ
Jalandhry	اور خدا ہی نے تمہارے (آرام کے) لیے اپنی پیدا کی ہوئی چیزوں کے سائے بنائے اور پہاڑوں میں غاریں بنائیں اور کرتے بنائے جو تم کو گرمی سے بچائیں۔ اور (ایسے) کرتے (بھی) جو تم کو اسلحہ جنگ (کے ضرر) سے محفوظ رکھیں۔ اسی طرح خدا اپنا احسان تم پر پورا کرتا ہے تاکہ تم فرمانبردار بنو
YusufAli	It is Allah who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete his favours on you, that ye may surrender to His will (in Islam).
M.Khan	And Allāh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islām).
Pickthal	And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).
Shakir	And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit.

فَاِنْ تَوَلَّوْا فَاِنَّمَّا عَلَيْنَا الْبَلَاغُ الْمُبِينُ ﴿٨٢﴾

Then only	فَاِنَّمَا	They turn asway	تَوَلَّوْا	Then, if	فَاِنْ
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# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

In a clear way	الْمُبِينُ	To convey (the Message)	الْبَلَاغُ	On you (is)	عَلَيْكَ
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Translit	Fa'in Tawallaw Fa'innamā `Alayka Al-Balāghu Al-Mubīnu				
AhmedAli	پھر بھی اگر نہ مانیں تو تم پر صاف صاف پیغام پہنچا دینا ہی ہے				
Jalandhry	اور اگر یہ لوگ اعتراض کریں تو (اے پیغمبر) تمہارا کام فقط کھول کر سنا دینا ہے				
YusufAli	But if they turn away, thy duty is only to preach the Clear Message.				
M.Khan	Then, if they turn away, your duty (O Muhammad SAW) is only to convey (the Message) in a clear way.				
Pickthal	Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message).				
Shakir	But if they turn back, then on you devolves only the clear deliverance (of the message).				

## يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

(of) Allah	اللَّهِ	The Grace	نِعْمَتٌ	They recognize	يَعْرِفُونَ
And most of them	وَأَكْثَرُهُمْ	They deny it	يُنْكِرُونَهَا	Yet	ثُمَّ
				(are) disbelievers	الْكَافِرُونَ

Translit	Ya `rifūna Ni`mata Allāhi Thumma Yunkirūnahā Wa 'Aktharuhumu Al-Kāfirūna				
AhmedAli	وہ اللہ کی نعمتیں پہچانتے ہیں پھر منکر ہو جاتے ہیں اور اکثر ان میں سے ناشکر گزار ہیں				
Jalandhry	یہ خدا کی نعمتوں سے واقف ہیں۔ مگر (واقف ہو کر) اُن سے انکار کرتے ہیں اور یہ اکثر ناشکرے ہیں				
YusufAli	They recognise the favours of Allah; then they deny them; and most of them are (creatures) ungrateful.				
M.Khan	They recognise the Grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers (deny the Prophethood of Muhammad SAW).				
Pickthal	They know the favour of Allah and then deny it. Most of them are ingrates.				
Shakir	They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.				

## وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

From	مِنْ	We shall raise up	نَبْعَثُ	And (remember) the Day (when)	وَيَوْمَ
A witness (their Messenger)	شَهِيدًا	Nation	أُمَّةٍ	Each	كُلِّ
Will be permitted	يُؤْذَنُ	Not	لَا	Then	ثُمَّ
Nor	وَلَا	Dhave disbelieved	كَفَرُوا	Those who	لِلَّذِينَ
		Will be allowed to repent	يُسْتَعْتَبُونَ	They	هُمْ

Translit	Wa Yawma Nab`athu Min Kulli 'Ummatin Shahīdāan Thumma Lā Yu'udhanu Lilladhīna Kafarū Wa Lā				
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# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	<i>Hum Yusta`tabūna</i>
AhmedAli	اور جس دن ہم ہر قوم میں سے ایک گواہ کھڑا کریں گے پھر نہ کافروں کو اجازت دی جائے گی اور نہ ان کا کوئی عذر قبول کیا جائے گا
Jalandhry	اور جس دن ہم ہر امت میں سے گواہ (یعنی پیغمبر) کھڑا کریں گے تو نہ تو کفار کو (بولنے کی) اجازت ملے گی اور نہ ان کے عذر قبول کئے جائیں گے
YusufAli	One day We shall raise from all peoples a witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.
M.Khan	And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allāh's Forgiveness (of their sins).
Pickthal	And (bethink you of) the day when we raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.
Shakir	And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor.

## وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿85﴾

Those who	الَّذِينَ	Will see	رَأَى	And when	وَإِذَا
Then not	فَلَا	The torment	الْعَذَابَ	Did wrong	ظَلَمُوا
Nor	وَلَا	Unto them	عَنْهُمْ	It will be lightened	يُخَفَّفُ
		Will be given respite	يُنْظَرُونَ	They	هُمْ

Translit	<i>Wa 'Idhā Ra'ā Al-Ladhīna Ḥalamū Al-`Adhāba Falā Yukhaffafu `Anhum Wa Lā HumYunẓarūna</i>
AhmedAli	اور جب ظالم عذاب دیکھیں گے پھر نہ ان سے ہلکا کیا جائے گا اور نہ انہیں مہلت دی جائے گی
Jalandhry	اور جب ظالم لوگ عذاب دیکھ لیں گے تو پھر نہ تو ان کے عذاب ہی میں تخفیف کی جائے گی اور نہ ان کو مہلت ہی دی جائے گی
YusufAli	When the wrongdoers (actually) see the Penalty then will it in no way be mitigated, nor will they then receive respite.
M.Khan	And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.
Pickthal	And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.
Shakir	And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited. .

## وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ ۚ

## فَالْقَوْلُ إِلَيْهِمُ الْقَوْلَ إِن كُمْ لَكَادِبُونَ ﴿86﴾

Those who	الَّذِينَ	See	رَأَى	And when	وَإِذَا
They will say	قَالُوا	Their partners	شُرَكَاءَهُمْ	Associated partners (with Allah)	أَشْرَكُوا
(are) our partners	شُرَكَائُنَا	These	هَؤُلَاءِ	Our Lord	رَبَّنَا
Invoke	نَدْعُو	We used to	كُنَّا	Whom	الَّذِينَ

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

At them	إِلَيْهِمْ	But they will throw back	فَأَلْقُوا	Besides You	مِنْ دُونِكَ
(are) indeed liars	لَكَاذِبُونَ	Surely you	إِنَّكُمْ	(their) word	الْقَوْلِ

Translit	Wa 'Idhā Ra'ā Al-Ladhīna 'Ashrakū Shurakā'ahum Qālū Rabbanā Hā'uulā' Shurakā'uunā Al-Ladhīna Kunnā Nad'ū Min Dūnika Fa'alqaw 'Ilayhimu Al-Qawla 'Innakum Lakādhībūna				
AhmedAli	اور جب مشرک اپنے شریکوں کو دیکھیں گے تو کہیں گے اے ہمارے رب! یہی ہمارے شریک ہیں جنہیں ہم تیرے سوا پکارتے تھے پھر وہ انہیں جواب دیں گے کہ تم سراسر بھوٹے ہو				
Jalandhry	اور جب مشرک (اپنے بنائے ہوئے) شریکوں کو دیکھیں گے تو کہیں گے کہ پروردگار یہ وہی ہمارے شریک ہیں جن کو ہم تیرے سوا پکارتے تھے۔ تو وہ (اُن کے کلام کو مسترد کر دیں گے اور) اُن سے کہیں گے کہ تم تو بھوٹے ہو				
YusufAli	When those who gave partners to Allah will see their "partners" they will say: "Our Lord! These are our `partners' those whom we used to invoke besides Thee." But they will throw back their word at them (and say): "Indeed ye are liars!"				
M.Khan	And when those who associated partners with Allāh see their (Allāh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"				
Pickthal	And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them the saying: Lo! ye verily are liars!				
Shakir	And when those who associate (others with Allah) shall see their associate-gods, they shall say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will give them back the reply: Most surely you are liars.				

## وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

Allah	إِلَى	To	وَأَلْقُوا	And they will offer
And will vanish	السَّلَمَ	Submission	يَوْمَئِذٍ	On that Day
They used	مَا	What	عَنْهُمْ	From them
			يَفْتَرُونَ	To invent (false deities)

Translit	Wa 'Alqaw 'Ilā Allāhi Yawma'idhin As-Salama Wa Ḍalla 'Anhum Mā Kānū Yaftarūna				
AhmedAli	اور وہ اس دن اللہ کے سامنے سر جھکا دیں گے اور بھول جائیں گے وہ جو بھوٹ بناتے تھے				
Jalandhry	اور اس دن خدا کے سامنے سرنگوں ہو جائیں گے اور جو طوفان وہ باندھا کرتے تھے سب اُن سے جاتا رہے گا				
YusufAli	That day shall they (openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch.				
M.Khan	And they will offer (their full) submission to Allāh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allāh, e.g. idols, saints, priests, monks, angels, jinn, Jibrael (Gabriel), Messengers] will vanish from them.				
Pickthal	And they proffer unto Allah submission on that day, and all that they used to invent hath failed them.				
Shakir	And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.				

## الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

And hinder (men)	وَصَدُّوا	Disbelieved	كَفَرُوا	Those who	الَّذِينَ
(of) Allah	اللَّهِ	The Path	سَبِيلِ	From	عَنْ
Over	فَوْقَ	Torment	عَذَابًا	We will add for them	زِدْنَاهُمْ
They used	كَانُوا	Because	بِمَا	The torment	الْعَذَابِ
				To spread corruption	يُفْسِدُونَ

Translit	Al-Ladhīna Kafarū Wa Ṣaddū `An Sabīli Allāhi Zidnāhum `Adhābāan Fawqa Al-`AdhābiBimā Kānū Yufsidūna				
AhmedAli	جو لوگ منکر ہوئے اور اللہ کی راہ سے روکتے رہے ہم ان پر عذاب پر عذاب بڑھاتے جائیں گے بسبب اس کے کہ وہ فساد کرتے تھے				
Jalandhry	جن لوگوں نے کفر کیا اور (لوگوں کو) خدا کے رستے سے روکا ہم ان کو عذاب پر عذاب دیں گے۔ اس لیے کہ شرارت کیا کرتے تھے				
YusufAli	Those who reject Allah and hinder (men) from the path of Allah— for them will We add Penalty to Penalty; for that they used to spread mischief.				
M.Khan	Those who disbelieved and hinder (men) from the Path of Allāh, for them We will add torment to the torment; because they used to spread corruption [by disobeying Allāh themselves, as well as ordering others (mankind) to do so].				
Pickthal	For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption,				
Shakir	(As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.				

## وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

In	فِي	We shall raise up	نَبْعَثُ	And (remember) the Day (when)	وَيَوْمَ
A witness	شَهِيدًا	Nation	أُمَّةٍ	Every	كُلِّ
Amongst themselves	أَنْفُسِهِمْ ۖ	From	مِنْ	Against them	عَلَيْهِمْ
As a witness	شَهِيدًا	You	بِكَ	And We shall bring	وَجِئْنَا
And we have sent down	وَنَزَّلْنَا	These	هَؤُلَاءِ ۚ	Against	عَلَىٰ
As an explanation	تِبْيَانًا	The Book (Quran)	الْكِتَابَ	To you	عَلَيْكَ
And a guidance	وَهْدًى	Thing	شَيْءٍ	Of every	لِكُلِّ
For the Muslims	لِلْمُسْلِمِينَ	And glad tidings	وَبُشْرَىٰ	And mercy	وَرَحْمَةً

Translit	Wa Yawma Nab`athu Fī Kulli `Ummatin Shahīdāan `Alayhim Min `Anfusihim Wa Ji'nā BikaShahīdāan `Alā Hā'uulā' Wa Nazzalnā `Alayka Al-Kitāba Tibyānāan Likulli Shay'in Wa Hudāan Wa Rahmātan Wa Bushrā Lilmuslimīna				
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# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

AhmedAli	اور جس دن ہر ایک گروہ میں سے ان پر انہیں میں سے ایک گواہ کھڑا کریں گے اور تجھے ان پر گواہ بنائیں گے اور ہم نے تجھ پر ایک ایسی کتاب نازل کی ہے جس میں ہر چیز کا کافی بیان ہے اور وہ مسلمانوں کے لیے ہدایت اور رحمت اور خوشخبری ہے
Jalandhry	اور (اس دن کو یاد کرو) جس دن ہم ہر اُمت میں سے خود ان پر گواہ کھڑے کریں گے۔ اور (اے پیغمبر) تم کو ان لوگوں پر گواہ لائیں گے۔ اور ہم نے تم پر (ایسی) کتاب نازل کی ہے کہ (اس میں) ہر چیز کا بیان (مفصل) ہے اور مسلمانوں کے لیے ہدایت اور رحمت اور بشارت ہے
YusufAli	One day We shall raise from all peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide a Mercy and Glad Tidings to Muslims.
M.Khan	And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad SAW) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).
Pickthal	And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).
Shakir	And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.

﴿۹۰﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿۹۰﴾

Enjoins	يَأْمُرُ	Allah	اللَّهِ	Verily	إِنَّ
(and) giving (help)	وَإِيتَاءِ	And doing good	وَالْإِحْسَانِ	Justice	بِالْعَدْلِ
And forbids	وَيَنْهَىٰ	Kith and kin	الْقُرْبَىٰ	To the	ذِي
And evil deeds	وَالْمُنْكَرِ	Lewdness / obscenity	الْفَحْشَاءِ	From	عَنِ
That you may	لَعَلَّكُمْ	He admonishes you	يَعِظُكُمْ	And oppression	وَالْبَغْيِ
				Take heed	تَذَكَّرُونَ

Translit	'Inna Allāha Ya'muru Bil-`Adli Wa Al-`Ihsāni Wa 'Ītā'i Dhī Al-Qurbā Wa Yanhá `Ani Al-Fahshā'i Wa Al-Munkari Wa Al-Baghyi Ya`izukum La`allakum Tadhakkarūna
AhmedAli	بے شک اللہ انصاف کرنے کا اور بھلائی کرنے کا اور رشتہ داروں کو دینے کا علم کرتا ہے اور بے حیائی اور بری بات اور قلم سے منع کرتا ہے تمہیں سمجھاتا ہے تاکہ تم سمجھو
Jalandhry	خدا تم کو انصاف اور احسان کرنے اور رشتہ داروں کو (خرچ سے مدد) دینے کا علم دیتا ہے۔ اور بے حیائی اور نامعقول کاموں سے اور سرکشی سے منع کرتا ہے (اور) تمہیں نصیحت کرتا ہے تاکہ تم یاد رکھو
YusufAli	Allah commands justice, the doing of good, and liberty to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.
M.Khan	Verily, Allāh enjoins Al-Adl (i.e. justice and worshipping none but Allāh Alone - Islāmic Monotheism) and Al-Ihsān [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allāh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help): and forbids Al-Fahshā' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islāmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.
Pickthal	Lo! Allah enjoineeth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.
Shakir	Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا  
 إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

(of) Allah	اللَّهُ	The Covenant	بِعَهْدِ	And fulfil	وَأَوْفُوا
And don't	وَلَا	You have taken a covenant	عَاهَدْتُمْ	When	إِذَا
After	بَعْدَ	(your) oaths	الْأَيْمَانَ	Break	تَنْقُضُوا
You have appointed	جَعَلْتُمْ	And indeed	وَقَدْ	Confirmation thereof	تَوْكِيدِهَا
Guarantor	كَفِيلًا	Over you	عَلَيْكُمْ	Allah	اللَّهُ
Knows	يَعْلَمُ	Allah	اللَّهُ	Verily	إِنَّ
		You do	تَفْعَلُونَ	What	مَا

Translit	Wa 'Awfū Bi`ahdi Allāhi 'Idhā `Āhadtum Wa Lā Tanquḍū Al-'Aymāna Ba`da Tawkidihā Wa Qad Ja`altumu Allāha `Alaykum Kafīlāan 'Inna Allāha Ya`lamu Mā Taf'alūna
AhmedAli	اور اللہ کا عہد پورا کرو جب آپس میں عہد کرو اور قسموں کو پکا کرنے کے بعد نہ توڑو حالانکہ تم نے اللہ کو اپنے اوپر گواہ بنایا ہے بے شک اللہ جانتا ہے جو تم کرتے ہو
Jalandhry	اور جب خدا سے عہد واثق کرو تو اس کو پورا کرو اور جب یہی قسمیں کھاؤ تو ان کو مت توڑو کہ تم خدا کو اپنا ضامن مقرر کر چکے ہو۔ اور جو کچھ تم کرتے ہو خدا اس کو جانتا ہے
YusufAli	Fulfil the covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.
M.Khan	And fulfill the Covenant of Allāh (Bai'a: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allāh your surety. Verily! Allāh knows what you do.
Pickthal	Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.
Shakir	And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah I . knows what you do.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۚ وَلَيَبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

﴿92﴾

Like that (woman) who	كَالَّتِي	Be (you)	تَكُونُوا	And not	وَلَا
After	مِنْ بَعْدِ	Her spun threaded	غَزْلَهَا	Undoes	نَقَضَتْ
You take	تَتَّخِذُونَ	Weakening it	أَنْكَاثًا	Strength (it has become strong)	قُوَّةٍ
Among yourselves	بَيْنَكُمْ	As a means of deception	دَخَلًا	Your oaths	أَيْمَانَكُمْ
A nation	أُمَّةٌ	Should be	تَكُونَ	Lest	أَنْ
Than	مِنْ	More numerous	أَرْبَىٰ	(it is)	هِيَ
Tests you	يَبْلُوكُمُ	Only	إِنَّمَا	Another nation	أُمَّةٌ ۚ
And He will make clear	وَلَيَبَيِّنَنَّ	By this	بِهِ ۚ	Allah	اللَّهُ
(of) Resurrection	الْقِيَامَةِ	On the Day	يَوْمَ	To you	لَكُمْ
About (it)	فِيهِ	You used	كُنْتُمْ	What	مَا
				To differ	تَخْتَلِفُونَ

Translit	<i>Wa Lā Takūnū Kāllatī Naqadat Ghazlahā Min Ba`di Qūwatin 'Ankāthāan Tattakhidhūna 'Aymānakum Dakhalāan Baynakum 'An Takūna 'Ummatun Hiya 'Arbā Min 'Ummatin 'Innamā Yablūkumu Allāhu Bihi Wa Layubayyinanna Lakum Yawma Al-Qiyāmati Mā Kuntum Fīhi Takhtalifūna</i>
AhmedAli	اور اس عورت جیسے نہ بنو جو اپنا سوت محنت کے بعد کاٹ کر توڑ ڈالے کہ تم اپنی قسموں کو آپس میں فساد کا ذریعہ بنانے لگو محض اس لیے کہ ایک گروہ دوسرے گروہ سے بڑھ جائے اللہ اس میں تمہاری آزمائش کرتا ہے اور جس چیز میں تم اختلاف کرتے ہو اللہ اسے ضرور قیامت کے دن ظاہر کر دے گا
Jalandhry	اور اُس عورت کی طرح نہ ہونا جس نے محنت سے تو سوت کاٹا۔ پھر اس کو توڑ کر ٹکڑے ٹکڑے کر ڈالا۔ کہ تم اپنی قسموں کو آپس میں اس بات کا ذریعہ بنانے لگو کہ ایک گروہ دوسرے گروہ سے زیادہ غالب رہے۔ بات یہ ہے کہ خدا تمہیں اس سے آزماتا ہے۔ اور جن باتوں میں تم اختلاف کرتے ہو قیامت کو اس کی حقیقت تم پر ظاہر کر دے گا
YusufAli	And be not like a woman who breaks into untwisted strands the yarn she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.
M.Khan	And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allāh only tests you by this [i.e who obeys Allāh and fulfills Allāh's Covenant and who disobeys Allāh and breaks Allāh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allāh and in the Prophethood of Prophet Muhammad SAW which the disbeliever denies it and that was their difference amongst them in the life of this world]
Pickthal	And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making

	your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.
Shakir	And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَلَتُسْأَلُنَّ عَمَّا

كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

Allah	اللَّهُ	Willed	شَاءَ	And had	وَلَوْ
One	وَاحِدَةً	Nation	أُمَّةً	He could have made you all	لَجَعَلَكُمْ
Whom	مَنْ	He sends astray	يُضِلُّ	But	وَلَكِنْ
Whom	مَنْ	And guides	وَيَهْدِي	He wills	يَشَاءُ
For what	عَمَّا	And certainly you shall be questioned	وَلَتُسْأَلُنَّ	He wills	يَشَاءُ ۚ
		To do	تَعْمَلُونَ	You used	كُنْتُمْ

Translit	Wa Law Shā'a Allāhu Laja`alakum 'Ummatan Wāhīdatan Wa Lakin Yuḍillu Man Yashā'u Wa Yahdī Man Yashā'u Wa Latus'alunna `Ammā Kuntum Ta`malūna
AhmedAli	اور اگر اللہ چاہتا تو تم سب کو ایک ہی جماعت بنا دیتا اور لیکن وہ جسے چاہتا ہے گمراہی میں پڑا رہنے دیتا ہے اور جسے چاہتا ہے ہدایت دیتا ہے اور البتہ تم سے پوچھا جائے گا کہ کیا کرتے تھے
Jalandhry	اور اگر خدا چاہتا تو تم (سب) کو ایک ہی جماعت بنا دیتا۔ لیکن وہ جسے چاہتا ہے گمراہ کرتا ہے اور جسے چاہتا ہے ہدایت دیتا ہے۔ اور جو عمل تم کرتے ہو (اُس دن) اُن کے بارے میں تم سے ضرور پوچھا جائے گا
YusufAli	If Allah so willed, He could make you all one people: but He leaves straying whom He pleases and He guides whom He pleases: but ye shall certainly be called to account for all your actions.
M.Khan	And had Allāh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.
Pickthal	Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.
Shakir	And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ

اللَّهِ ۚ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

Your oaths	أَيْمَانُكُمْ	Take	تَتَّخِذُوا	And don't	وَلَا
Lest, should slip	فَتَزِلَّ	Among yourselves	بَيْنَكُمْ	A means of deception	دَخَلًا

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Bring firmly planted	ثُبُوتًا	After	بَعْدَ	A foot	قَدَمٌ
Of having	بِمَا	The evil (punishment)	السُّوءِ	And you may have to taste	وَتَذُوقُوا
The Path	سَبِيلِ	From	عَنْ	Hindered (men)	صَدَدْتُمْ
Torment	عَذَابٌ	And for you (will be)	وَلَكُمْ	(of) Allah	اللَّهُ ۖ
				A great	عَظِيمٌ

Translit	<i>Wa Lā Tattakhidhū 'Aymānakum Dakhalāan Baynakum Fatazilla Qadamun Ba'da Thubūtiḥā Wa Tadhūqū As-Sū'a Bimā Ṣadadtum 'An Sabīli Allāhi Wa Lakum 'Adhābun 'Aẓīmun</i>
AhmedAli	اور تم اپنی قسموں کو آپس میں فساد کا ذریعہ نہ بناؤ کبھی قدم کے بعد پھسل نہ جائے پھر تمہیں اس سبب سے کہ تم نے راہِ خدا سے روکا تکلیف اٹھانی پڑے اور تمہیں بڑا عذاب ہو
Jalandhry	اور اپنی قسموں کو آپس میں اس بات کا ذریعہ نہ بناؤ کہ (لوگوں کے) قدم ہم پھکنے کے بعد لڑکھڑاہائیں اور اس وجہ سے کہ تم نے لوگوں کو خدا کے رستے سے روکا تم کو عقوبت کا مزہ چکھنا پڑے۔ اور بڑا سخت عذاب ملے
YusufAli	And take not your oaths to practice deception between yourselves, with the result that someone's foot may slip after it was firmly planted; and ye may have to taste the evil (consequences) of having hindered (men) from the path of Allah and a mighty Wrath descend on you.
M.Khan	And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allāh (i.e. Belief in the Oneness of Allāh and His Messenger, Muhammad SAW), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).
Pickthal	Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as ye debarred (men) from the way of Allah, and yours should be an awful doom.
Shakir	And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment be your (lot).

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۖ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

(at the cost of) Covenant	بِعَهْدِ	Purchase (you)	تَشْتَرُوا	And not	وَلَا
A small	قَلِيلًا ۖ	Price / gain	ثَمَنًا	(of) Allah	اللَّهُ
Allah	اللَّهُ	(is) with	عِنْدَ	Verily what	إِنَّمَا
For you	لَكُمْ	Better	خَيْرٌ	(it) is	هُوَ
To know	تَعْلَمُونَ	You were	كُنْتُمْ	If	إِنْ

Translit	<i>Wa Lā Tashtarū Bi'ahdi Allāhi Thamanāan Qalilāan 'Innamā 'Inda Allāhi Huwa Khayrun Lakum 'In Kuntum Ta'lamūna</i>
AhmedAli	اور اللہ سے عہد کو تھوڑے سے داموں پر نہ بیچو جو کچھ اللہ کے ہاں ہے وہی تمہارے لیے بہتر ہے اگر تم جانتے ہو
Jalandhry	اور خدا سے جو تم نے عہد کیا ہے (اس کو مت بیچو اور) اس کے بدلے تھوڑی سی قیمت نہ لو۔ (کیونکہ ایفائے عہد کا) جو صلہ خدا کے ہاں مقرر ہے وہ اگر سمجھو تو تمہارے لیے بہتر ہے

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

YusufAli	Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew.
M.Khan	And purchase not a small gain at the cost of Allâh's Covenant. Verily! What is with Allâh is better for you if you did but know.
Pickthal	And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know.
Shakir	And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.

مَا عِنْدَكُمْ يَنْفَدُ ۖ وَمَا عِنْدَ اللَّهِ بَاقٍ ۖ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

Will be exhausted	يَنْفَدُ ۖ	(is) with you	عِنْدَكُمْ	Whatever	مَا
Allah	اللَّهِ	(is) with	عِنْدَ	And whatever	وَمَا
Those who	الَّذِينَ	And We will certainly pay	وَلَنَجْزِيَنَّ	Will remain	بَاقٍ ۖ
In proportion to the best	بِأَحْسَنِ	Their reward	أَجْرَهُمْ	Are patient	صَبَرُوا
To do	يَعْمَلُونَ	They used	كَانُوا	Of what	مَا

Translit	Mā `Indakum Yanfadu Wa Mā `Inda Allāhi Bāqin Wa Lanajziyanna Al-Ladhīna Ṣabarū'Ajrahum Bi'ahsani Mā Kānū Ya `malūna
AhmedAli	جو تمہارے پاس ہے ختم ہو جائے گا اور جو اللہ کے پاس ہے کبھی ختم نہ ہوگا اور ہم صبر کرنے والوں کو ان کے اچھے کاموں کا جو کرتے تھے ضرور بدلہ دیں گے
Jalandhry	جو کچھ تمہارے پاس ہے وہ ختم ہو جاتا ہے اور جو خدا کے پاس ہے وہ باقی ہے کہ (کبھی ختم نہیں ہوگا) اور جن لوگوں نے صبر کیا ہم ان کو ان کے اعمال کا بہت اچھا بدلہ دیں گے
YusufAli	What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere their reward according to the best of their actions.
M.Khan	Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do.
Pickthal	That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do.
Shakir	What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

A righteous deed	صَالِحًا	Does	عَمِلَ	Whoever	مَنْ
Or	أَوْ	Male	ذَكَرٍ	Whether	مِنْ

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

A believer	مُؤْمِنٌ	While he is (or she)	وَهُوَ	Female	أُنْثَىٰ
A good	طَيِّبَةً	A life	حَيَاةً	We will give him life	فَلَنُحْيِيَنَّهٗ
To the best	بِأَحْسَنِ	Their reward	أَجْرَهُمْ	And We shall pay them	وَلَنَجْزِيَنَّهُمْ
To do	يَعْمَلُونَ	They used	كَانُوا	Of what	مَا

Translit	Man `Amila Şālihāan Min Dhakarīn 'Aw 'Unthā Wa Huwa Mu'uminun Falanuhyiyannahu Ĥayāatan Ṭayyibatan Wa Lanajziyannahum 'Ajrahum Bi'ahsani Mā Kānū Ya `malūna				
AhmedAli	جس نے نیک کام کیا مرد ہو یا عورت اور وہ ایمان بھی رکھتا ہے تو ہم اسے ضرور اچھی زندگی بسر کرائیں گے اور ان کا حق انہیں بدلے میں دیں گے انکے اچھے کاموں کے عوض میں جو کرتے تھے				
Jalandhry	جو شخص نیک اعمال کرے گا مرد ہو یا عورت وہ مومن بھی ہوگا تو ہم اس کو (دنیا میں) پاک (اور آرام کی) زندگی سے زندہ رکھیں گے اور (آخرت میں) اُن کے اعمال کا نہایت اچھا صلہ دیں گے				
YusufAli	Whoever works righteousness, man or woman and has Faith, verily, to him will We give a life that is good and pure, and We will bestow on such their reward according to the best of their actions.				
M.Khan	Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).				
Pickthal	Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.				
Shakir	Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.				

## فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿98﴾

The Quran	الْقُرْآنَ	You recite	قَرَأْتَ	So when	فَإِذَا
From	مِنْ	With Allah	بِاللَّهِ	Seek refuge	فَاسْتَعِذْ
		The outcast	الرَّجِيمِ	Satan	الشَّيْطَانِ

Translit	Fa'idhā Qara'ta Al-Qur'āna Fāsta'idh Billāhi Mina Ash-Shayṭāni Ar-Rajīmi				
AhmedAli	سو جب تو قرآن پڑھنے لگے تو شیطان مردود سے الگ ہوا کی پناہ لے				
Jalandhry	اور جب تم قرآن پڑھنے لگو تو شیطان مردود سے پناہ مانگ لیا کرو				
YusufAli	When thou dost read the Qur'an, seek Allah's protection from Satan the Rejected one.				
M.Khan	So when you want to recite the Qur'ān, seek refuge with Allāh from Shaitān (Satan), the outcast (the cursed one).				
Pickthal	And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast.				
Shakir	So when you recite the Quran, seek refuge with Allah from the accursed Shaitan,				

## إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿99﴾



# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Has	لَهُ	Not	لَيْسَ	Verily he	إِنَّهُ
Those who	الَّذِينَ	Over	عَلَى	Power	سُلْطَانٌ
Their Lord	رَبِّهِمْ	And in (on)	وَعَلَى	Believe	آمَنُوا
				They put their trust	يَتَوَكَّلُونَ

Translit	'Innahū Laysa Lahū Sulṭānūn `Alā Al-Ladhīna `Āmanū Wa `Alā Rabbihiḥ Yatawakkalūna
AhmedAli	اس کا زور ان پر نہیں چلتا جو ایمان رکھتے ہیں اور اپنے رب پر بھروسہ کرتے ہیں
Jalandhry	کہ جو مومن ہیں اپنے پروردگار پر بھروسہ رکھتے ہیں ان پر اس کا کچھ زور نہیں چلتا
YusufAli	No authority has he over those who believe and put their trust in their Lord.
M.Khan	Verily! He has no power over those who believe and put their trust only in their Lord (Allāh).
Pickthal	Lo! he hath no power over those who believe and put trust in their Lord.
Shakir	Surely he has no authority over those who believe and rely on their Lord.

## إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿100﴾

Over	عَلَى	He has power	سُلْطَانُهُ	Only	إِنَّمَا
And those who	وَالَّذِينَ	Follow him	يَتَوَلَّوْنَهُ	Those who	الَّذِينَ
Join partners	مُشْرِكُونَ	With Him	بِهِ	(they)	هُمْ

Translit	'Innamā Sulṭānuhu `Alā Al-Ladhīna Yatawallawnahu Wa Al-Ladhīna Hum Bihi Mushrikūna
AhmedAli	اس کا زور تو انہیں پر ہے جو اسے دوست بناتے ہیں اور جو اللہ کے ساتھ شریک مانتے ہیں
Jalandhry	اس کا زور ان ہی لوگوں پر چلتا ہے جو اس کو رفیق بناتے ہیں اور اس کے (دوسے کے) سبب (خدا کے ساتھ) شریک مقرر کرتے ہیں
YusufAli	His authority is over those only who take him as patron and who join partners with Allah.
M.Khan	His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allāh) [i.e. those who are Mushrikūn - polytheists - see Verse 6:121]
Pickthal	His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah).
Shakir	His authority is only over those who befriend him and those who associate others with Him.

## وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا

## يَعْلَمُونَ ﴿101﴾

A Verse	آيَةٍ	We change	بَدَّلْنَا	And when	وَإِذَا
And Allah	وَاللَّهُ	(of another) Verse	آيَةٍ ۚ	In place	مَكَانَ
He sends down	يُنَزِّلُ	Of what	بِمَا	Knows best	أَعْلَمُ
You are	أَنْتَ	Only	إِنَّمَا	They say	قَالُوا

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Most of them	أَكْثَرُهُمْ	But	بَلْ	A forger, liar	مُفْتَرٍ ۖ
		know	يَعْلَمُونَ	Not	لَا

Translit	Wa 'Idhā Baddalnā 'Āyatan Makāna 'Āyatin Wa Allāhu 'A'lamu Bimā Yunazzilu Qālū'Innamā 'Anta Muftarin Bal 'Aktharuhum Lā Ya'lamūna				
AhmedAli	اور جب ہم ایک آیت کی جگہ دوسری بدلتے ہیں اور اللہ خوب جانتا ہے جو اٹارتا ہے تو کہتے ہیں کہ تو بنا لاتا ہے یہ بات نہیں لیکن اکثر ان میں سے نہیں سمجھتے				
Jalandhry	اور جب ہم کوئی آیت کسی آیت کی جگہ بدل دیتے ہیں۔ اور خدا جو کچھ نازل فرماتا ہے اسے خوب جانتا ہے تو (کافر) کہتے ہیں کہ تم یونہی اپنی طرف سے بنا لاتے ہو۔ حقیقت یہ ہے کہ ان میں اکثر نادان ہیں				
YusufAli	When We substitute one revelation for another and Allah knows best what He reveals (in stages) they say "Thou art but a forger": but most of them understand not.				
M.Khan	And when We change a Verse [of the Qur'ân] in place of another,— and Allāh knows the best what He sends down, they (the disbelievers) say: "You (O Muhammad SAW) are but a Muftari! (forger, liar)." Nay, but most of them know not				
Pickthal	And when We put a revelation in place of (another) revelation, - and Allah knoweth best what He revealeth - they say: Lo! thou art but inventing. Most of them know not.				
Shakir	And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.				

## قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

Spirit (Gabriel)	رُوحُ	Has brought it down	نَزَّلَهُ	Say	قُلْ
Your Lord	رَبِّكَ	From	مِنْ	Of the Holy	الْقُدُسِ
Those who	الَّذِينَ	To strengthen	لِيُثَبِّتَ	With truth	بِالْحَقِّ
And glad tidings	وَبُشْرَىٰ	And as a guidance	وَهُدًى	Believe	آمَنُوا
				To the Muslims	لِلْمُسْلِمِينَ

Translit	Qul Nazzalahu Rūhu Al-Qudusi Min Rabbika Bil-Ĥaqqi Liyuthabbita Al-Ladhīna 'Āmanū Wa Hudāan Wa Bushrā Lilmuslimīna				
AhmedAli	تو کہہ دے اسے تیرے رب کی طرف سے پاک فرشتے نے سچائی کے ساتھ اتارا ہے تاکہ ایمان والوں کے دل جمادے اور فرمانبرداروں کے لیے ہدایت اور خوشخبری ہے				
Jalandhry	کہہ دو کہ اس کو روح القدس تمہارے پروردگار کی طرف سے سچائی کے ساتھ لے کر نازل ہوئے ہیں تاکہ یہ (قرآن) مومنوں کو ثابت قدم رکھے اور علم ماننے والوں کے لئے تو (یہ) ہدایت اور بشارت ہے				
YusufAli	Say the Holy Spirit has brought the revelation from thy Lord in truth, in order to strengthen those who believe and as a Guide and Glad Tidings to Muslims.				
M.Khan	Say (O Muhammad SAW) Ruh-ul-Qudus [Jibril (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allāh as Muslims).				

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	Say: The holy Spirit hath revealed it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah).
Shakir	Say: The Holy spirit has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۖ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿103﴾

That they	أَنَّهُمْ	We know	نَعْلَمُ	And indeed	وَلَقَدْ
Who teaches him	يُعَلِّمُهُ	(it is) only	إِنَّمَا	Say	يَقُولُونَ
(of) he whom	الَّذِي	The tongue	لِّسَانُ	A human being	بَشَرٌ ۖ
(as) foreign	أَعْجَمِيٌّ	To him	إِلَيْهِ	They refer	يُلْحِدُونَ
Arabic	عَرَبِيٌّ	Tongue (language)	لِّسَانٌ	While this (Quran)	وَهَذَا
				(is) a clear	مُبِينٌ

Translit	Wa Laqad Na`lamu 'Annahum Yaqu'luna 'Innamā Yu`allimuhu Basharu Lisānu Al-Ladhī Yulhidūna 'Tlayhi 'A`jamīyun Wa Hadhā Lisānun `Arabīyun Mubīnun
AhmedAli	اور ہمیں خوب معلوم ہے کہ وہ کہتے ہیں اسے تو ایک آدمی سکھاتا ہے حالانکہ جس کی طرف نسبت کرتے ہیں اس کی زبان عجی ہے اور یہ صاف عربی زبان ہے
Jalandhry	اور ہمیں معلوم ہے کہ یہ کہتے ہیں کہ اس (مضمحل) کو ایک شخص سکھاتا ہے۔ مگر جس کی طرف (تعلیم کی) نسبت کرتے ہیں اس کی زبان تو عجی ہے اور یہ صاف عربی زبان ہے
YusufAli	We know indeed that they say "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic pure and clear.
M.Khan	And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad SAW)." The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue.
Pickthal	And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.
Shakir	And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿104﴾

Not	لَا	Those who	الَّذِينَ	Verily	إِنَّ
(of) Allah	اللَّهِ	In the signs	بِآيَاتِ	Believe	يُؤْمِنُونَ
Allah	اللَّهُ	Will guide them	يَهْدِيهِمُ	Not	لَا
(will be) a painful	أَلِيمٌ	Torment	عَذَابٌ	And for them	وَلَهُمْ

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Translit	'Inna Al-Ladhīna Lā Yu'uminūna Bi'āyāti Allāhi Lā Yahdīhimu Allāhu Wa Lahum 'Adhābun 'Alīm
AhmedAli	وہ لوگ جنہیں اللہ کی باتوں پر یقین نہیں اللہ بھی انہیں ہدایت نہیں دیتا اور ان کے لیے دردناک عذاب ہے
Jalandhry	یہ لوگ خدا کی آیتوں پر ایمان نہیں لاتے ان کو خدا ہدایت نہیں دیتا اور ان کے لئے عذاب الیم ہے
YusufAli	Those who believe not in the Signs of Allah Allah will not guide them, and theirs will be a grievous Penalty.
M.Khan	Verily! Those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, Allāh will not guide them and theirs will be a painful torment
Pickthal	Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom.
Shakir	(As for) those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful punishment.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿105﴾

Falsehood	الْكَذِبَ	Fabricate	يَفْتَرِي	(it is) only	إِنَّمَا
Believe	يُؤْمِنُونَ	Not	لَا	Those who	الَّذِينَ
And those	وَأُولَٰئِكَ	(of) Allah	اللَّهُ ۖ	In the Signs	بِآيَاتِ
		liars	الْكَاذِبُونَ	(they) are	هُمْ

Translit	'Innamā Yaftarī Al-Kadhīb Al-Ladhīna Lā Yu'uminūna Bi'āyāti Allāhi Wa 'Ulā'ika Humu Al-Kādhībūna
AhmedAli	جھوٹ تو وہ لوگ بناتے ہیں جنہیں اللہ کی باتوں پر یقین نہیں اور وہی لوگ جھوٹے ہیں
Jalandhry	جھوٹ افتراء تو وہی لوگ کیا کرتے ہیں جو خدا کی آیتوں پر ایمان نہیں لاتے۔ اور وہی جھوٹے ہیں
YusufAli	It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!
M.Khan	It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, who fabricate falsehood, and it is they who are liars
Pickthal	Only they invent falsehood who believe not Allah's revelations, and (only) they are the liars.
Shakir	Only they forge the lie who do not believe in Allah's communications, and these are the liars.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ  
صَدْرًا فَاعْلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿106﴾

In Allah	بِاللَّهِ	Disbelieved	كَفَرَ	Whoever	مَنْ
Except	إِلَّا	His believe	إِيمَانِهِ	After	مِنْ بَعْدِ
And whose heart	وَقَلْبُهُ	Is forced	أَكْرَهَ	Him who	مَنْ
But	وَلَكِنْ	With faith	بِالْإِيمَانِ	(is) at rest	مُطْمَئِنٌّ
To disbelief	بِالْكُفْرِ	Opens	شَرَحَ	Whoever	مَنْ
(is) wrath	غَضَبٌ	On them	فَعَلَيْهِمْ	(their) breast	صَدْرًا
And for them	وَلَهُمْ	Allah	اللَّهُ	From	مِنْ

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سورة النحل

	(is) a great	عَظِيمٌ	Torment	عَذَابٌ
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Translit	<i>Man Kafara Billāhi Min Ba`di 'Imānihi 'Illā Man 'Ukriha Wa Qalbuhi Muṭma'innun Bil-'Imāni Wa Lakin Man Sharaḥa Bil-Kufri Ṣadrāan Fa`alayhim Ghadabun Mina Allāhi Wa Lahum 'Adhābun 'Azīmun</i>
AhmedAli	جو کوئی ایمان لانے کے بعد اللہ سے منکر ہوا مگر وہ جو مجبور کیا گیا ہو اور اس کا دل ایمان پر مطمئن ہو اور لیکن وہ جو دل کھول کر منکر ہوا تو ان پر اللہ کا غضب ہے اور ان کے لیے بہت بڑا عذاب ہے
Jalandhry	جو شخص ایمان لانے کے بعد خدا کے ساتھ کفر کرے وہ نہیں جو (کفر پر زبردستی) مجبور کیا جائے اور اس کا دل ایمان کے ساتھ مطمئن ہو۔ بلکہ وہ جو (دل سے اور) دل کھول کر کفر کرے۔ تو ایسوں پر اللہ کا غضب ہے۔ اور ان کو بڑا سخت عذاب ہوگا
YusufAli	Anyone who, after accepting faith in Allah, utters unbelief— except under compulsion, his heart remaining firm in Faith— but such as open their breast to unbelief— on them is Wrath from Allah, and theirs will be a dreadful Penalty.
M.Khan	Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith, but such as open their breasts to disbelief, on them is wrath from Allāh, and theirs will be a great torment.
Pickthal	Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.
Shakir	He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.

## ذٰلِكَ بِاَنَّهُمْ اسْتَحَبُّوا الْحَيٰةَ الدُّنْيَا عَلٰى الْآخِرَةِ وَاَنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِيْنَ ﴿١٠٧﴾

They loved and preferred	اسْتَحَبُّوا	Because	بِاَنَّهُمْ	That (is)	ذٰلِكَ
Over	عَلٰى	(of) this world	الدُّنْيَا	The life	الْحَيٰةَ
Allah	اللّٰهَ	And that	وَاَنَّ	(that of) the Hereafter	الْآخِرَةِ
The people	الْقَوْمَ	Guides	يَهْدِي	Not	لَا
				Who disbelieve	الْكَافِرِيْنَ

Translit	<i>Dhālīka Bi'annahumu Astaḥabbū Al-Ḥayāata Ad-Dunyā `Alā Al-'Ākhirati Wa 'Anna Allāha Lā Yahdī Al-Qawma Al-Kāfirīna</i>
AhmedAli	یہ اس لیے کہ انہوں نے دنیا کی زندگی کو آخرت پر محبوب بنایا اور نیز اس لیے کہ اللہ کافروں کو ہدایت نہیں دیتا
Jalandhry	یہ اس لیے کہ انہوں نے دنیا کی زندگی کو آخرت کے مقابلے میں عزیز رکھا۔ اور اس لیے خدا کافر لوگوں کو ہدایت نہیں دیتا
YusufAli	This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith.
M.Khan	That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve.
Pickthal	That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk.
Shakir	This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.

## أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿108﴾

Has set a seal	طَبَعَ	(are) those whose	الَّذِينَ	They	أُولَئِكَ
Their hearts	قُلُوبِهِمْ	Upon	عَلَى	Allah	اللَّهُ
And those	وَأُولَئِكَ	And (upon) their eyes (sight)	وَأَبْصَارِهِمْ ۖ	And (upon) their hearing	وَسَمِعِهِمْ
		Who are heedless	الْغَافِلُونَ	(are) they	هُمْ

Translit	'Ūlā'ika Al-Ladhīna Ṭaba`a Allāhu `Alā Qulūbihim Wa Sam`ihim Wa 'Abṣārihim Wa 'Ūlā'ika Humu Al-Ghāfilūna
AhmedAli	یہ وہی ہیں کہ اللہ نے ان کے دلوں پر اور کانوں پر اور آنکھوں پر مہر کر دی اور وہی غافل بھی ہیں
Jalandhry	یہی لوگ ہیں جن کے دلوں پر اور کانوں پر اور آنکھوں پر خدا نے مہر لگا رکھی ہے۔ اور یہی غفلت میں پڑے ہوئے ہیں
YusufAli	Those are they whose hearts, ears, and eyes, Allah has sealed up and they take no heed.
M.Khan	They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless!
Pickthal	Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless.
Shakir	These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.

## لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿109﴾

They	أَنَّهُمْ	Doubt	جَرَمَ	No	لَا
(they)	هُمْ	The Hereafter	الْآخِرَةِ	(will be) in	فِي
				The losers	الْخَاسِرُونَ

Translit	Lā Jarama 'Annahum Fī Al-'Ākhirati Humu Al-Khāsirūna
AhmedAli	ضرور وہی لوگ آخرت میں نقصان اٹھانے والے ہیں
Jalandhry	کچھ شک نہیں کہ یہ آخرت میں خسارہ اٹھانے والے ہوں گے
YusufAli	Without doubt, in the Hereafter they will perish.
M.Khan	No doubt, in the Hereafter, they will be the losers.
Pickthal	Assuredly in the Hereafter they are the losers.
Shakir	No doubt that in the hereafter they will be the losers.

## ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ

## رَحِيمٌ ﴿110﴾

Your Lord	رَبَّكَ	Verily	إِنَّ	Then	ثُمَّ
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Sura # 16 – 128 Verses - Makkah

سورة النحل

after	مِنْ بَعْدِ مَا	Emigrated	هَاجَرُوا	For those who	لِلَّذِينَ
Strove hard	جَاهَدُوا	And thereafter	ثُمَّ	They had been put to trails	فُتِنُوا
Your Lord	رَبِّكَ	Verily	إِنَّ	And were patient	وَصَبَرُوا
Most Merciful	رَحِيمٌ	(is) Oft-Forgiving	لَعَفُورٌ	Afterwards	مِنْ بَعْدِهَا

Translit	Thumma 'Inna Rabbaka Lilladhīna Hājarū Min Ba`di Mā Futinū Thumma Jāhadū Wa Ṣabarū'Inna Rabbaka Min Ba`dihā Laghafūrun Raḥīmūn
AhmedAli	پھر بے شک تیرا رب ان کے لئے جنہوں نے مصیبت میں پڑنے کے بعد ہجرت کی پھر جہاد کیا اور صبر کیا بے شک تیرا رب ان باتوں کے بعد بخشنے والا مہربان ہے
Jalandhry	پھر جن لوگوں نے ایذا نہیں اٹھانے کے بعد ترک وطن کیا۔ پھر جہاد کئے اور ثابت قدم رہے تمہارا پروردگار ان کو بے شک ان (آزمائشوں) کے بعد بخشنے والا (اور ان پر) رحمت کرنے والا ہے
YusufAli	But verily thy Lord— to those who leave their homes after trials and persecutions— and who thereafter strive and fight for the Faith and patiently persevere— thy Lord after all this is Oft-Forgiving, Most Merciful.
M.Khan	Then, verily! Your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.
Pickthal	Then lo! thy Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast - lo! thy Lord afterward is (for them) indeed Forgiving, Merciful.
Shakir	Yet surely your Lord, with respect to those who fly after they are persecuted, then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿111﴾

Every	كُلُّ	Will come up	تَأْتِي	(remember) the Day (when)	يَوْمَ
For	عَنْ	Pleading	تُجَادِلُ	Soul	نَفْسٍ
Every	كُلُّ	And will be paid in full	وَتُوَفَّى	Itself	نَفْسِهَا
It did	عَمِلَتْ	For what	مَا	Soul	نَفْسٍ
Be dealt with unjustly	يُظْلَمُونَ	Not	لَا	And they will	وَهُمْ

Translit	Yawma Ta'tī Kullu Nafsin Tujādilu `An Nafsihā Wa Tuwaḥḥā Kullu Nafsin Mā `Amilat Wa Hum Lā Yuẓlamūna
AhmedAli	جس دن ہر شخص اپنے ہی لیے جھگڑتا ہو آئے گا اور ہر شخص کو اس کے عمل کا پورا بدلہ دیا جائے گا اور ان پر کچھ بھی ظلم نہ ہوگا
Jalandhry	جس دن ہر نفس اپنی طرف سے جھگڑا کرنے آئے گا۔ اور ہر شخص کو اس کے اعمال کا پورا پورا بدلہ دیا جائے گا۔ اور کسی کا نقصان نہیں کیا جائے گا
YusufAli	One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.
M.Khan	(Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.



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Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.
Shakir	(Remember) the day when every soul shall come, pleading for itself and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

The example	مَثَلًا	Allah	اللَّهُ	And put forward	وَضَرَبَ
Secure	آمِنَةً	That was	كَانَتْ	(of) a town	قَرْيَةً
Its provision	رِزْقُهَا	Coming to it	يَأْتِيهَا	And content	مُطْمَئِنَّةً
Every	كُلِّ	From	مِنْ	In abundance	رَغَدًا
The Favour	بِأَنْعُمِ	Then it denied	فَكَفَرَتْ	Place	مَكَانٍ
Allah	اللَّهُ	So made it taste	فَأَذَاقَهَا	(of) Allah	اللَّهُ
And fear	وَالْخَوْفِ	(of) hunger	الْجُوعِ	The garb	لِبَاسَ
To do	يَصْنَعُونَ	They used	كَانُوا	Because of that which	بِمَا

Translit	<i>Wa Daraba Allāhu Mathalāan Qaryatan Kānat 'Āminatan Muṭma'innatan Ya'tihā Rizquhā Raghadāan Min Kulli Makānin Fakafarat Bi'an`umi Allāhi Fa'adhāqahā Allāhu Libāsa Al-Jū'i Wa Al-Khawfī Bimā Kānū Yaşna`ūna</i>
AhmedAli	اور اللہ ایک ایسی بستی کی مثال بیان فرماتا ہے جہاں ہر طرح کا امن چین تھا اس کی روزی با فراغت ہر جگہ سے علی آتی تھی پھر اللہ کے احسانوں کی ناشکری کی پھر اللہ نے ان کے برے کاموں کے سبب سے جو وہ کیا کرتے تھے یہ مزہ پچھایا کہ ان پر فاقہ اور خوف چھا گیا
Jalandhry	اور خدا ایک بستی کی مثال بیان فرماتا ہے کہ (ہر طرح) امن چین سے بستی تھی ہر طرف سے رزق با فراغت پلا آتا تھا۔ مگر ان لوگوں نے خدا کی نعمتوں کی ناشکری کی تو خدا نے ان کے اعمال کے سبب ان کو بھوک اور خوف کا لباس پہنا کر (ناشکری کا) مزہ پچھا دیا
YusufAli	Allah sets forth a parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.
M.Khan	And Allāh puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So Allāh made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad SAW) which they (its people) used to do
Pickthal	Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do.
Shakir	And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favours, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.

## وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿113﴾

A Messenger	رَسُولٌ	Had come to them	جَاءَهُمْ	And verily	وَلَقَدْ
So overtook them	فَأَخَذَهُمْ	But they denied him	فَكَذَّبُوهُ	From among themselves	مِنْهُمْ
(were) wrong-doers	ظَالِمُونَ	While they	وَهُمْ	The torment	الْعَذَابُ

Translit	Wa Laqad Jā'ahum Rasūlun Minhum Fakadhdhabūhu Fa'akhadhahumu Al-'Adhābu Wa HumẒālimūna				
AhmedAli	اور البتہ ان کے پاس انہیں میں سے رسول بھی آیا مگر انہوں نے اسے جھٹلایا پھر انہیں عذاب نے آپکا ایسے حال میں کہ وہ ظالم تھے				
Jalandhry	اور ان کے پاس ان ہی میں سے ایک پیغمبر آیا تو انہوں نے اس کو جھٹلایا سو ان کو عذاب نے آپکا اور وہ ظالم تھے				
YusufAli	And there came to them a Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities.				
M.Khan	And verily, there had come unto them a Messenger (Muhammad SAW) from among themselves, but they denied him, so the torment overtook them while they were Ẓālimūn (polytheists and wrong-doers).				
Pickthal	And verily there had come unto them a messenger from among them, but they had denied him, and so the torment seized them while they were wrong-doers.				
Shakir	And certainly there came to them a Messenger from among them, but they rejected him, so the punishment overtook them while they were unjust.				

## فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿114﴾

Has provided you with	رَزَقَكُمُ	Of what	مِمَّا	So eat	فَكُلُوا
(and) good	طَيِّبًا	Lawful	حَلَالًا	Allah	اللَّهُ
Allah's	اللَّهِ	Grace / Bounty	نِعْمَتَ	And thank	وَاشْكُرُوا
Him	إِيَّاهُ	You really	كُنْتُمْ	If	إِنْ
				(you) worship	تَعْبُدُونَ

Translit	Fakulū Mimmā Razaqakumu Allāhu Ḥalālāan Ṭayyibāan Wa Ashkurū Ni`mata Allāhi 'InKuntum 'Iyāhu Ta`budūna				
AhmedAli	پھر تمہیں جو اللہ نے حلال طیب روزی دی ہے کھاؤ اور اللہ کے احسان کا شکر کرو اگر تم صرف اسی کو پوجتے ہو				
Jalandhry	پس خدا نے جو تم کو حلال طیب رزق دیا ہے اسے کھاؤ اور اللہ کی نعمتوں کا شکر کرو۔ اگر اسی کی عبادت کرتے ہو				
YusufAli	So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He whom ye serve.				
M.Khan	So eat of the lawful and good food which Allāh has provided for you. And be grateful for the Favour of Allāh, if it is He Whom you worship.				
Pickthal	So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve.				
Shakir	Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve.				

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿115﴾

Unto you	عَلَيْكُمْ	He has forbidden	حَرَّمَ	Only	إِنَّمَا
(and) the flesh	وَلَحْمَ	(and) the blood	وَالدَّمَ	The dead animal	الْمَيْتَةَ
(is) slaughtered as a sacrifice	أُهْلَ	And (any animal) which	وَمَا	(of) swine	الْخِنْزِيرِ
(with it)	بِهِ ۖ	Allah	اللَّهُ	For other than	لِغَيْرِ
Without	غَيْرٍ	Is forced (by dire necessity)	اضْطُرَّ	But if one	فَمَنِ
Transgressing	عَادٍ	And not	وَلَا	Willful disobedience	بَاغٍ
(is) Oft-Forgiving	غَفُورٌ	Allah	اللَّهُ	Then verily	فَإِنَّ
				Most Merciful	رَحِيمٌ

Translit	'Innamā Ḥarrama `Alaykumu Al-Maytata Wa Ad-Dama Wa Lahma Al-Khinzīri Wa Mā 'Uhilla Lighayri Allāhi Bihi Famani Aḍṭurra Ghayra Bāghin Wa Lā `Ādin Fa'inna Allāha GhafūrunRahīmūn
AhmedAli	تم پر صرف مردار اور خون اور سور کا گوشت حرام کیا ہے اور وہ چیز بھی جو الہ کے سوا کسی اور کے نام سے پکاری گئی ہو پھر جو بھوک کے مارے بیتاب ہو جائے نہ وہ باغی ہو اور نہ حد سے گزرنے والا تو الہ بخشنے والا مہربان ہے
Jalandhry	اس نے تم پر مردار اور لہو اور سور کا گوشت حرام کر دیا ہے اور جس چیز پر خدا کے سوا کسی اور کا نام پکارا جائے (اس کو بھی) ہاں اگر کوئی ناپار ہو جائے تو بشرطیکہ گناہ کرنے والا نہ ہو اور نہ حد سے نکلنے والا تو خدا بخشنے والا مہربان ہے
YusufAli	He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without willful disobedience nor transgressing due limits— then Allah is Oft-Forgiving, Most Merciful.
M.Khan	He has forbidden you only Al-Maitah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols or on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, - then, Allāh is Oft-Forgiving, Most Merciful.
Pickthal	He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.
Shakir	He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿116﴾

To that which	لِمَا	Say (you)	تَقُولُوا	And not	وَلَا
Falsely	الْكَذِبَ	Your tongues	أَلْسِنَتُكُمُ	Put forth (describe)	تَصِفُ

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

And this	وَهَذَا	(is) lawful	حَلَالٌ	This	هَذَا
Against	عَلَى	So as to invent	لِتَقْتَرُوا	(is) unlawful (forbidden)	حَرَامٌ
Verily	إِنَّ	Lies	الْكَذِبَ	Allah	اللَّهُ
Against	عَلَى	Invent	يَقْتَرُونَ	Those who	الَّذِينَ
Not	لَا	Lies	الْكَذِبَ	Allah	اللَّهُ
				Will prosper (be successful)	يُفْلِحُونَ

Translit	<i>Wa Lā Taqūlū Limā Taṣīfu 'Alsinatukumu Al-Kadhibā Hādhā Ḥalālun Wa Hadhā ḤarāmunLitaftarū 'Alā Allāhi Al-Kadhibā 'Inna Al-Ladhīna Yaftarūna 'Alā Allāhi Al-Kadhibā Lā Yuflīhūna</i>				
AhmedAli	اور اپنی زبانوں سے جھوٹ بنا کر نہ کہو کہ یہ حلال ہے اور یہ حرام ہے تاکہ اللہ پر بہتان باندھو بے شک بوالہلہ پر بہتان باندھتے ہیں انکا بھلا نہ ہوگا				
Jalandhry	اور یوں ہی جھوٹ جو تمہاری زبان پر آجائے مت کہہ دیا کرو کہ یہ حلال ہے اور یہ حرام ہے کہ خدا پر جھوٹ بہتان باندھنے لگو۔ جو لوگ خدا پر جھوٹ بہتان باندھتے ہیں ان کا بھلا نہیں ہوگا				
YusufAli	But say not— for any false thing that your tongues may put forth— "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah will never prosper.				
M.Khan	And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper.				
Pickthal	And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.				
Shakir	And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.				

## مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

And for them	وَلَهُمْ	Brief	قَلِيلٌ	Enjoyment	مَتَاعٌ
		(will be) a painful	أَلِيمٌ	Torment	عَذَابٌ

Translit	<i>Matā`un Qalīlun Wa Lahum `Adhābun `Alīmun</i>				
AhmedAli	تھوڑا سا فائدہ اٹھالیں اور ان کے لیے دردناک عذاب ہے				
Jalandhry	(جھوٹ کا) فائدہ تو تھوڑا سا ہے مگر (اس کے بدلے) ان کو عذاب الیم بہت ہوگا				
YusufAli	In such falsehood is but a paltry profit; but they will have a most grievous Penalty.				
M.Khan	A passing brief enjoyment (will be theirs), but they will have a painful torment.				
Pickthal	A brief enjoyment (will be theirs); and theirs a painful doom.				
Shakir	A little enjoyment and they shall have a painful punishment.				

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۖ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿118﴾

Are Jews	هَادُوا	Those who	الَّذِينَ	And unto	وَعَلَى
We have mentioned	قَصَصْنَا	That which	مَا	We have forbidden	حَرَّمْنَا
And not	وَمَا	before	مِنْ قَبْلُ ۖ	To you	عَلَيْكَ
They used to	كَانُوا	But	وَلَكِنْ	We wronged them	ظَلَمْنَاهُمْ
		wrong	يَظْلِمُونَ	Themselves	أَنْفُسَهُمْ

Translit	Wa `Alá Al-Ladhīna Hādū Ḥarramnā Mā Qaṣaṣnā `Alayka Min Qablu Wa Mā ḤalamnāhumWa Lakin Kānū 'Anfusahum Yaẓlimūna				
AhmedAli	اور جو لوگ یہودی ہیں ہم نے ان پر حرام کی جو تجھے پہلے سنا چکے ہیں اور ہم نے ان پر ظلم نہیں کیا لیکن وہ اپنے اوپر آپ ظلم کرتے تھے				
Jalandhry	اور چیزیں ہم تم سے پہلے بیان کر چکے ہیں وہ ہم نے یہودیوں پر حرام کر دی تھیں۔ اور ہم نے ان پر کچھ ظلم نہیں کیا بلکہ وہی اپنے آپ پر ظلم کرتے تھے				
YusufAli	To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong but they were used to doing wrong to themselves.				
M.Khan	And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad SAW) before [in Sūrat-Al-An'am, (The Cattle), see Verse 6:146]. And We wronged them not, but they used to wrong themselves.				
Pickthal	And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.				
Shakir	And for those who were Jews We prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves.				

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿119﴾

Your Lord	رَبَّكَ	Verily	إِنَّ	Then	ثُمَّ
Evil	السُّوءَ	Do	عَمِلُوا	For those who	لِلَّذِينَ
They repent	تَابُوا	Then	ثُمَّ	In ignorance	بِجَهَالَةٍ
And do righteous deeds	وَأَصْلَحُوا	That	ذَلِكَ	After	مِنْ بَعْدِ
Thereafter	مِنْ بَعْدِهَا	Your Lord	رَبَّكَ	Verily	إِنَّ
		Most Merciful	رَحِيمٌ	(is) Oft-Forgiving	لَغَفُورٌ

Translit	Thumma 'Inna Rabbaka Lilladhīna `Amilū As-Sū'a Bijahālatin Thumma Tābū Min Ba`diDhālika Wa 'Aṣlahū 'Inna Rabbaka Min Ba`dihā Laghafūrun Raḥīmūn				
AhmedAli	پھر تیرا رب ان کے لیے جو جہالت سے برے کام کرتے رہے پھر اس کے بعد انہوں نے توبہ کر لی اور سدھر گئے بے شک تیرا رب اس کے بعد البتہ بخشنے والا مہربان ہے				

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Sura # 16 – 128 Verses - Makkah

سورة النحل

	والا مہربان ہے
Jalandhry	پھر جن لوگوں نے نادانی سے برا کام کیا۔ پھر اس کے بعد توبہ کی اور نیکو کار ہو گئے تو تمہارا پروردگار (ان کو) توبہ کرنے اور نیکو کار ہوجانے کے بعد بخشنے والا اور ان پر رحمت کرنے والا ہے
YusufAli	But verily thy Lord— to those who do wrong in ignorance, but who thereafter repent and make amends thy Lord after all this, is Oft-Forgiving, Most Merciful.
M.Khan	Then, verily! Your Lord— for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.
Pickthal	Then lo! thy Lord - for those who do evil in ignorance and afterward repent and amend - lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.
Shakir	Yet surely your Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely your Lord after that is Forgiving, Merciful.

## إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿120﴾

Was	كَانَ	Ibrahim (Abraham)	إِبْرَاهِيمَ	Verily	إِنَّ
To Allah	لِلَّهِ	Obedient	قَانِتًا	A nation	أُمَّةً
He was	يَكُ	And not	وَلَمْ	Straight/upright	حَنِيفًا
		The polytheists	الْمُشْرِكِينَ	Of	مِنْ

Translit	'Inna 'Ibrāhīma Kāna 'Ummatan Qānitāan Lillāhi Ḥanīfāan Wa Lam Yaku Mina Al-Mushrikīna
AhmedAli	بے شک ابراہیم ایک پوری امت تھا اللہ کا فرمانبردار تمام راہوں سے ہٹا ہوا اور مشرکوں میں سے نہ تھا
Jalandhry	بے شک ابراہیم (لوگوں کے) امام اور خدا کے فرمانبردار تھے۔ جو ایک طرف کے ہو رہے تھے اور مشرکوں میں سے نہ تھے
YusufAli	Abraham was indeed a model Devoutly obedient to Allah, (and) true in faith, and he joined not gods with Allah:
M.Khan	Verily, Ibrāhim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allāh, Hanif (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikūn (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh).
Pickthal	Lo! Abraham was a people obedient to Allah, by nature upright, and he was not of the idolaters;
Shakir	Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.

## شَاكِرًا لِّأَنْعَمِهِ ۖ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿121﴾

He chose him	اجْتَبَاهُ	For His Graces	لِّأَنْعَمِهِ ۖ	(he was) thankful	شَاكِرًا
Path	صِرَاطٍ	To	إِلَى	And guided him	وَهَدَاهُ
				The Straight	مُسْتَقِيمٍ

Translit	Shākirāan Li'n`umihi Ajtabāhu Wa Hadāhu 'Ilā Ṣirāṭin Mustaqīm
AhmedAli	اس کی نعمتوں کا شکر کرنے والا اسے اللہ نے چن لیا اور اسے سیدھی راہ پر چلایا

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Jalandhry	اس کی نعمتوں کے شکر گزار تھے۔ خدا نے ان کو برگزیدہ کیا تھا اور (یعنی) سیدھی راہ پر چلایا تھا
YusufAli	He showed his gratitude for the favours of Allah Who chose him and guided him to a straight way.
M.Khan	(He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism, neither Judaism nor Christianity).
Pickthal	Thankful for His bounties; He chose him and He guided him unto a straight path.
Shakir	Grateful for His favors; He chose him and guided him on the right path.

## وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿122﴾

This world	الدُّنْيَا	In	فِي	And We gave him	وَأَتَيْنَاهُ
(is) in	فِي	And verily he	وَإِنَّهُ	Good	حَسَنَةً ۖ
(are) righteous	الصَّالِحِينَ	Of those who	لَمِنَ	The Hereafter	الْآخِرَةِ

Translit	Wa 'Ātaynāhu Fī Ad-Dunyā Ḥasanatan Wa 'Innahu Fī Al-'Ākhirati Lamina Aṣ-Ṣāliḥīna
AhmedAli	اور ہم نے اسے دنیا میں بھی خوبی دی تھی اور وہ آخرت میں بھی اچھے لوگوں میں ہوگا
Jalandhry	اور ہم نے ان کو دنیا میں بھی خوبی دی تھی۔ اور وہ آخرت میں بھی نیک لوگوں میں ہوں گے
YusufAli	And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the righteous.
M.Khan	And We gave him good in this world, and in the Hereafter he shall be of the righteous.
Pickthal	And We gave him good in the world, and in the Hereafter he is among the righteous.
Shakir	And We gave him good in this world, and in the next he will most surely be among the good.

## ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿123﴾

(to) you	إِلَيْكَ	We have sent the revelation	أَوْحَيْنَا	Then	ثُمَّ
The religion	مِلَّةَ	Follow	اتَّبِعْ	To	أَنْ
And not	وَمَا	Straight (Monotheism)	حَنِيفًا ۖ	(of) Abraham	إِبْرَاهِيمَ
(are) polytheists	الْمُشْرِكِينَ	Of those who	مِنْ	He was	كَانَ

Translit	Thumma 'Awḥaynā 'Ilayka 'Ani Attabi` Millata 'Ibrāhīma Ḥanīfāan Wa Mā Kāna Mina Al-Mushrikīna
AhmedAli	پھر ہم نے تیرے پاس وحی بھیجی کہ تمام راہوں سے ہٹنے والے ابراہیم کے دین پر چل اور وہ مشرکوں میں سے نہ تھا
Jalandhry	پھر ہم نے تمہاری طرف وحی بھیجی کہ دین ابراہیم کی پیروی اختیار کرو جو ایک طرف کے ہو رہے تھے اور مشرکوں میں سے نہ تھے
YusufAli	So We have taught thee the inspired (message), "Follow the ways of Abraham the True in faith, and he joined not gods with Allah."
M.Khan	Then, We have sent revelation to you (O Muhammad SAW saying): "Follow the religion of Ibrāhīm (Abraham) Hanif (Islâmic Monotheism - to worship none but Allâh) and he was not of the Mushrikūn (polytheists, idolaters, disbelievers).
Pickthal	And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.



Shakir Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿124﴾

The Sabbath	السَّبْتُ	Was prescribed	جُعِلَ	Only	إِنَّمَا
Differed	اِخْتَلَفُوا	Those who	الَّذِينَ	For	عَلَى
Your Lord	رَبِّكَ	And verily	وَإِنَّ	In it	فِيهِ ۚ
On the Day	يَوْمَ	Between them	بَيْنَهُمْ	Will judge	لَيَحْكُمُ
They used to	كَانُوا	About that	فِيمَا	(of) Resurrection	الْقِيَامَةِ
		differ	يَخْتَلِفُونَ	Wherein	فِيهِ

Translit	'Innamā Ju`ila As-Sabtu `Alā Al-Ladhīna Akhtalafū Fīhi Wa 'Inna Rabbaka Layahkumu Baynahum Yawma Al-Qiyāmati Fīmā Kānū Fīhi Yakhtaliḥūna
AhmedAli	ہفتہ کا دن انہی پر مقرر کیا گیا تھا جو اس میں اختلاف کرتے تھے اور تیرا رب ان میں قیامت کے دن فیصلہ کرے گا جس میں وہ اختلاف کرتے تھے
Jalandhry	ہفتے کا دن تو ان ہی لوگوں کے لئے مقرر کیا گیا تھا۔ جنہوں نے اس میں اختلاف کیا۔ اور تمہارا پروردگار قیامت کے دن ان میں ان باتوں کا فیصلہ کر دے گا جن میں وہ اختلاف کرتے تھے
YusufAli	The Sabbath was only made (strict) To those who disagreed (as to its observance); but Allah will judge between them on the Day of Judgment as to their differences.
M.Khan	The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ
Pickthal	The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
Shakir	The Sabbath was ordained only for those who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿125﴾

Path	سَبِيلِ	To	إِلَى	Invite (you)	ادْعُ
And preaching	وَالْمَوْعِظَةِ	With wisdom	بِالْحُكْمَةِ	(of) your Lord	رَبِّكَ
In a way that	بِالَّتِي	And argue with them	وَجَادِلْهُمْ	Fair (kind)	الْحَسَنَةِ ۚ
Verily	إِنَّ	Better	أَحْسَنُ ۚ	(it) is	هِيَ
Knows best	أَعْلَمُ	(is) He who	هُوَ	Your Lord	رَبِّكَ
From	عَنْ	Has gone astray	ضَلَّ	Who	بِمَنْ
Knows best	أَعْلَمُ	And He (it is Who)	وَهُوَ	His Path	سَبِيلِهِ ۚ

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

				Those who are guided	بِالْمُهْتَدِينَ
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Translit	<i>Ad'u 'Ilā Sabīli Rabbika Bil-Ĥikmati Wa Al-Maw'izati Al-Ĥasanati Wa Jādilhum Bi-Atī Hiya 'Aḥsanu 'Inna Rabbaka Huwa 'A'lamu Biman Ḍalla 'An Sabīlihi Wa Huwa 'A'lamu Bil-Muhtadīna</i>
AhmedAli	اپنے رب کے راستے کی طرف دانشمندی اور عمدہ نصیحت سے بلا اور ان سے پسندیدہ طریقہ سے بحث کر بے شک تیرا رب خوب جانتا ہے کہ کون اس کے راستہ سے بھٹکا ہوا ہے اور ہدایت یافتہ کو بھی خوب جانتا ہے
Jalandhry	(اے پیغمبر) لوگوں کو دانش اور نیک نصیحت سے اپنے پروردگار کے راستے کی طرف بلاؤ۔ اور بہت ہی اچھے طریق سے ان سے مناظرہ کرو۔ جو اس کے رستے سے بھٹک گیا تمہارا پروردگار اسے بھی خوب جانتا ہے اور جو رستے پر چلنے والے میں ان سے بھی خوب واقف ہے
YusufAli	Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth, best who have strayed from His Path, and who receive guidance.
M.Khan	Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur'ān) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.
Pickthal	Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is best aware of those who go aright.
Shakir	Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

Then punish	فَعَاقِبُوا	You punish	عَاقَبْتُمْ	And if	وَإِنْ
You were punished	عُوقِبْتُمْ	(of) that which	مَا	With the like	بِمِثْلِ
You endure patiently	صَبَرْتُمْ	But if	وَلَئِنْ	With (it)	بِهِ ۖ
For the patient	لِلصَّابِرِينَ	(is) better	خَيْرٌ	Verily it	هُوَ

Translit	<i>Wa 'In 'Āqabtum Fa'āqibū Bimithli Mā 'Uqibtum Bihi Wa La'in Ṣabartum Lahuwa Khayrun Lilṣābirīna</i>
AhmedAli	اور اگر بدلہ لو تو اتنا بدلہ لو جتنی تمہیں تکلیف پہنچائی گئی ہے اور اگر صبر کرو تو یہ صبر کرنے والوں کے لیے بہتر ہے
Jalandhry	اور اگر تم ان کو تکلیف دینی چاہو تو اتنی ہی دو جتنی تکلیف تم کو ان سے پہنچی۔ اور اگر صبر کرو تو وہ صبر کرنے والوں کے لیے بہت اچھا ہے
YusufAli	And if ye do catch them out, catch them out no worse than they catch you out: but if ye show patience, that is indeed the best (course) for those who are patient.
M.Khan	And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sābirun (the patient).
Pickthal	If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.
Shakir	And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

# The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Your patience (is)	صَبْرُكَ	And not	وَمَا	And endure patiently	وَاصْبِرْ
And not	وَلَا	From Allah	بِاللَّهِ	But	إِلَّا
And not	وَلَا	Over them	عَلَيْهِمْ	Grieve	تَحْزَنْ
Distress	ضَيْقِي	In	فِي	Be	تَلُكْ

Translit	Wa Aşbir Wa Mā Şabruka 'Illā Billāhi Wa Lā Tahzan `Alayhim Wa Lā Taku Fī Dayqin Mimmā Yamkurūna				
AhmedAli	اور صبر کرو اور تیرا صبر کرنا اللہ ہی کی توفیق سے ہے اور ان پر غم نہ کھا اور ان کے مکروں سے تنگ دل نہ ہو				
Jalandhry	اور صبر ہی کرو اور تمہارا صبر بھی خدا ہی کی مدد سے ہے اور ان کے بارے میں غم نہ کرو اور جو یہ بداندیشی کرتے ہیں اس سے تنگدل نہ ہو				
YusufAli	And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.				
M.Khan	And endure you patiently (O Muhammad SAW), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.				
Pickthal	Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.				
Shakir	And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.				

## إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿128﴾

(is) with	مَعَ	Allah	اللَّهُ	Verily	إِنَّ
And those who	وَالَّذِينَ	Fear (Him)	اتَّقَوْا	Those who	الَّذِينَ
		Good-doers	مُحْسِنُونَ	(they) are	هُمْ

Translit	'Inna Allāha Ma`a Al-Ladhīna Attaqaw Wa Al-Ladhīna Hum Muhsinūna				
AhmedAli	بے شک اللہ ان کے ساتھ ہے جو پرہیزگار ہیں اور جو نیکی کرتے ہیں				
Jalandhry	کچھ شک نہیں کہ جو پرہیزگار ہیں اور جو نیکی کار ہیں خدا ان کا مددگار ہے				
YusufAli	For Allah is with those who restrain themselves and those who do good.				
M.Khan	Truly, Allāh is with those who fear Him (keep their duty unto Him), and those who are Muhsinūn (good-doers, - see the footnote of V.9:120).				
Pickthal	Lo! Allah is with those who keep their duty unto Him and those who are doers of good.				
Shakir	Surely Allah is with those who guard (against evil) and those who do good (to others).				